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Office

FOR

The Holy Communion:

WITH APPENDIX,

HEADS OF SELF-EXAMINATION, &c.

FROM "HELE'S SELECT OFFICES OF DEVOTION."

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OFFICE

FOR

The Holy Communion.

Section I.

SCRIPTURE ACCOUNT of the circumstances—and of the EFFICACY of CHRIST'S DEATH;—with suitable PRAYERS—*containing*

1. *An historical relation of the sufferings and death of our Blessed Lord and Saviour Jesus Christ;*—with a prayer for a participation in the benefits thereof.

2. *Scripture proofs that the* death *of our Saviour Christ upon the cross was a true and proper* sacrifice *offered up by Him for the atonement of sin, and accepted by the Father as a* full satisfaction, *in the behalf* of all those

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His sweat was as it were great drops of blood falling down to the ground. And when He rose up from prayer, and was come to His disciples, Luke xxii. 43—45.

He saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray Me. Matt. xxvi. 45, 46.

And immediately, while He yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed Him had given them a token, saying, Whomsoever I shall kiss, that same is He; take Him, and lead Him away safely. And as soon as He was come, he goeth straightway to Him, and saith, Master, Master; and kissed Him. Mark xiv. 43—45.

And Jesus said unto him, Friend, wherefore art thou come? Matt. xxvi. 50.

Judas, betrayest thou the Son of Man with a kiss? Luke xxii. 48.

Jesus therefore, knowing all things that

should come upon Him, went forth, and said unto them, Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. John xviii. 4, 5.

As soon then as He had said unto them, I am He, they went backward, and fell to the ground. Then asked He them again, whom seek ye? and they said, Jesus of Nazareth. Jesus answered, I have told you that I am He: if therefore ye seek Me, let these go their way: that the saying might be fulfilled, which He spake, of them which Thou gavest Me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. John xviii. 6—10.

And Jesus answered and said, Suffer ye thus far. And He touched his ear, and healed him. Luke xxii. 51.

Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which My Father hath given Me, shall I not drink it? John xviii. 11.

Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels? But how

then shall the Scriptures be fulfilled, that thus it must be? In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take Me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook Him and fled. Matt. xxvi. 53—56.

Then the band and the captain and the officers of the Jews took Jesus, and bound Him: John xviii. 12.

And led Him away to Caiaphas the high priest, where the scribes and the elders were assembled. Matt. xxvi. 57.

The high priest then asked Jesus of His disciples, and of His doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou Me? Ask them which heard Me, what I have said unto them: behold they know what I said. And when He had thus spoken, one of the officers which stood by struck *Jesus with* the palm of his hand, saying,

Answerest Thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me? John xviii. 19—23.

Now the chief priests, and elders, and all the council sought false witness against Jesus to put Him to death; but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, this fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto Him, Answerest Thou nothing? What is it which these witness against Thee? But Jesus held His peace. And the high priest answered and said unto Him, I adjure Thee by the Living God, that Thou tell us whether Thou be the Christ, the Son of God. Jesus said unto him, Thou hast said: nevertheless I say unto you, hereafter shall ye see the Son of Man sitting on the right hand of Power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard His blasphemy. What think ye?

They answered and said, He is guilty of death. Then did they spit in His face, and buffeted Him. Matt. xxvi. 59—67.

And the men that held Jesus mocked Him, and smote Him. And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophesy, who is it that smote Thee? And many other things blasphemously spake they against Him. Luke xxii. 63—65.

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put Him to death: and when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor. Matt. xxvii. 1, 2.

And Jesus stood before the governor: and the governor asked Him, saying, Art Thou the king of the Jews? Matt. xxvii. 11.

Jesus answered, My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence. Pilate therefore said unto Him, Art Thou a king then? Jesus *answered,* thou sayest that I Am a King. To

this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice. John xviii. 36, 37.

Then said Pilate to the chief priests and to the people, I find no fault in This Man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether The Man were a Galilean. And as soon as he knew that He belonged unto Herod's jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time. Luke xxiii. 4—7.

Then *Herod* questioned with Him in many words; but He answered him nothing. And the chief priests and scribes stood and vehemently accused Him. And Herod with his men of war set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate. Luke xxiii. 9—11.

And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought This Man unto me, as one that perverteth the people:

and, behold, I, having examined Him before you, have found no fault in This Man touching those things whereof ye accuse Him: No, nor yet Herod; for I sent you to him; and, lo, nothing worthy of death is done unto Him. I will therefore chastise Him, and release Him, (for of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this Man, and release unto us Barabbas. Luke xxiii. 13—18.

Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify Him, crucify Him. And he said unto them the third time, Why, what evil hath He done? I have found no cause of death in Him: I will therefore chastise Him, and let Him go. And they were instant with loud voices, requiring that He might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them *Barabbas*, that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. Luke xxiii. 20—25.

And the soldiers led Him away into the

hall, called Pretorium; and they call together the whole band. And they clothed Him with purple, and platted a crown of thorns, and put it about His head; Mark xv. 16, 17.
and a reed in His right hand; Matt. xxvii. 29.
and began to salute Him, Hail, King of the Jews. Mark xv. 18.

And they spit upon Him, and took the reed, and smote Him on the head. And after that they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him. Matt. xxvii. 30, 31.
And He bearing His cross went forth. John xix. 17.
And there followed Him a great company of people, and of women, which also bewailed and lamented Him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say, blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, fall on us; and to the hills, cover us. For if they do these things

in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with Him to be put to death. And when they were come to the place which is called Calvary, there they crucified Him, and the malefactors one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. Luke xxiii. 27—34.

And they gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink. Matt. xxvii. 34.

And they that passed by reviled Him, wagging their heads, and saying, Thou That destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If He be the king of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God. Matt. xxvii. 39—43.

And when the sixth hour was come, there

larkness over the whole land until the
. hour. And at the ninth hour Jesus
with a loud voice, saying Eloi, Eloi,
sabachthani? which is, being inter-
d, My God, My God, why hast Thou
ken Me? Mark xv. 33, 34.
ter this, Jesus knowing that all things
now accomplished, that the Scripture
t be fulfilled, saith, I thirst. Now there
et a vessel full of vinegar: and they
a spunge with vinegar, and put it upon
p, and put it to His mouth. When
therefore had received the vinegar, He
It is finished. John xix. 28—30.
d when Jesus had cried with a loud
He said, Father, into Thy hands I
end My Spirit: and having said thus,
ve up the ghost. Luke xxiii. 46.
d, behold, the veil of the temple was
n twain from the top to the bottom;
he earth did quake, and the rocks
Matt. xxvii. 51.
d one of the soldiers with a spear
d His side, and forthwith came thereout
and water. John xix. 34.

Prayer for a participation of the benefits *of Christ's* sufferings *and* death.

O BLESSED JESUS, our most gracious and compassionate Saviour, Who didst willingly submit to the greatest indignities, and pains, and sorrows, for the expiation of our sins; I most humbly beseech Thee, by that unutterable love which moved Thee to undergo so great sufferings for our sakes, to intercede for me with Thy Father, that those sins may be pardoned for which Thou hast so dearly atoned; and that by the continual exhibition of Thy meritorious death the God of compassions may be moved in wrath to remember mercy, and to admit me to a participation of all those benefits which Thou hast purchased for mankind, with pains most exquisite upon the cross.

And, O most merciful Father, Who so lovedst the world, as to give Thine Only-begotten Son to die for us, that we might live through Him, I humbly entreat Thee, for the merits of His most bitter death, and through His most powerful intercession, to be reconciled unto me, and to pour down

upon me the abundance of Thy mercy, and such a plentiful measure of the gifts and graces of the Holy Spirit, as may direct me into the paths of righteousness, and excite me to an ardent love, and careful imitation of the great Author and Finisher of our faith; and at length conduct me to Thy holy hill, there to sing the praises of Father, Son, and Holy Ghost, to all eternity. Amen.

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2. *Scripture proofs that the* death *of our Saviour Christ upon the cross was a true and proper* sacrifice *offered up by* Him *for the* atonement *of sin, and accepted by the* Father *as a full* satisfaction, *in the behalf of all those who shall comply with the terms of the* new Covenant *in His blood.*

ALL have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God. Rom. iii. 23—25.

For ye know that ye were not redeemed with corruptible things, as silver and gold: 1 Pet. i. 18.

but with the precious blood of Christ, as of a lamb without blemish and without spot. 1 Pet. i. 19.

Who His own Self bare our sins in His own body on the tree: 1 Pet. ii. 24.

and hath redeemed us from the curse of the law, being made a curse for us. Gal. iii. 13.

All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on Him the iniquity of us all. Isaiah liii. 6.

Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. Isaiah liii. 4, 5.

For He was cut off out of the land of the living: for the transgression of My people was He stricken. Isaiah liii. 8.

It pleased the Lord to bruise Him; He hath put Him to grief: when Thou shalt

make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the LORD shall prosper in His hand. Isaiah liii. 10.

Because He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors. Isaiah liii. 12.

Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling savour. Eph. v. 2.

And He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world. 1 John ii. 2.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts iv. 12.

God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them. 2 Cor. v. 19.

He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him. 2 Cor. v. 21.

For Christ also hath once suffered for sins,

The Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: 1 Pet. iii. 18.

and after He had offered one sacrifice for sins, for ever sat down on the right hand of God. Heb. x. 12.

Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, Who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the Living God? And for this cause He is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. Heb. ix. 12—15.

Wherefore He is able also to save them *to* the uttermost that come unto God by

Him, seeing He ever liveth to make intercession for them. Heb. vii. 25.

For it pleased the Father that in Him should all fulness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself. Col. i. 19, 20.

Who being the brightness of His *Father's* glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high. Heb. i. 3.

For the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man. For it became Him, for Whom are all things, and by Whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. Heb. ii. 9, 10.

And being made perfect, He became the Author of eternal salvation unto all them that obey Him. Heb. v. 9.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in

Him should not perish, but have eternal life. John iii. 14, 15.

Thanksgiving for the propitiation *of Christ's death.*

I THANK Thee, O Father, Lord of heaven and earth, for Thine unspeakable goodness to mankind in giving Thine Only-begotten Son to take our nature upon Him, and to suffer death upon the cross for our redemption; Who made there, by His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.

For this so great salvation, which our blessed Redeemer hath purchased for us with His own blood, it is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty everlasting God! For He is the very Paschal Lamb, Which was offered for us, and hath taken away the sins of the world: Who by His death hath destroyed death, and by His

rising to life again hath restored to us everlasting life.

Therefore, with angels and archangels and all the company of heaven, I laud and magnify Thy glorious Name, evermore praising Thee and saying, Holy, Holy, Holy, Lord God of Hosts! heaven and earth are full of Thy glory: glory be to Thee, O Lord Most High.

End of Section I.

Section II.

SCRIPTURE DOCTRINE of the HOLY SACRAMENT of the LORD'S SUPPER;—with an enumeration of the DUTIES PREPARATIVE to a right receiving of it;—and *with suitable prayers:* showing that this Sacrament is a holy feast of Christ's own appointment, wherein by eating bread and drinking wine we commemorate the sacrifice of His death, and are made partakers of the benefits of it.

1. *The Sacrament of the Lord's Supper is a holy feast of* Christ's own *appointment, wherein by eating bread and drinking wine, we commemorate the sacrifice of* His *death, and are made partakers of the benefits of it.*

WHAT shall I render unto the LORD for all His benefits towards me? Psalm cxvi. 12.

I will take the cup of salvation, and call upon the Name of the LORD. Psalm cxvi. 13.

For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come. 1 Cor. xi. 26.

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. x. 16.

The Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, this cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me. 1 Cor. xi. 23—25.

I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world. John vi. 51.

And whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink in-

deed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in Him. John vi. 54—56.

But verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. John vi. 53.

Thanksgiving *for the institution of the* Lord's Supper :—*and* prayer *for God's assistance and acceptance of our preparation for it.*

BLESSED and Holy Lord God, our most gracious and merciful Father in Christ Jesus, I worship and praise Thy glorious Majesty, as for Thine infinite love in providing an all-sufficient Redeemer for us, so for the gracious terms of that new covenant which Thou hast been pleased to make with us in the blood of His cross; and for admitting me, Thy most unworthy creature, into the blessed privileges of it by baptism.

I bless Thee for the many happy opportunities Thou givest me of commemorating the sacrifice of His meritorious death, and of having *that most blessed covenant* renewed

o me in the holy sacrament of the Lord's Supper.

O! with what awful reverence and humility, vith what diligent preparation ought we to pproach this sacred ordinance, wherein the Prince of Life, and Lord of Glory is evi-ently set forth as crucified before our eyes: nd a sure right and title to all the benefits f His passion are confirmed to every worthy eceiver; but of which whosoever presumes o partake *unworthily** eats and drinks judg-nent to himself!

O Lord God, in a deep sense of my own veakness and unworthiness I cast myself own at the footstool of Thy grace, beseech-ng Thee to assist and accept my endeavours o prepare myself for this blessed feast, and o work in me all those holy and heavenly ispositions, that are requisite to make me n acceptable guest at Thy table.

And grant, I most humbly pray Thee, hat I may so devoutly and worthily eat of

* 1 Cor. xi. 27. 29. St. Paul here does not say, he that *unworthy* eateth and drinketh damnation to himself; -(for who is not unworthy? who can say, I have made ıy heart clean, I am pure from sin?) but—he that doeth *unworthily*, i. e. in an *unworthy manner*.

this bread and drink of this cup, that I may spiritually eat the flesh of Christ, and drink His blood; may dwell in Him, and He in me; be one with Him, and He with me; that so His body which was broken, and His blood which was shed for me, may preserve my body and soul unto everlasting life. Amen.

The duties preparative *to the receiving the Lord's Supper are*

1. *impartial* examination *into the state of our souls;—and serious consideration of the nature, end, and dignity of this holy sacrament;*

2. *true* repentance *for our former sins,—and stedfast* purpose *to lead a* new *life;*

3. *unfeigned* love *and* charity *towards all mankind;*

4. *lively* faith *in God's mercy through Christ,—intending thereby a firm belief* not only *that God's promises to penitent sinners, through* Christ, *shall be effectually made good to them,—but* also *that if* we *come* duly *prepared to this holy sacrament, the general pro-*

nises of God's pardoning mercy and grace hall be made good to our persons in particular;—and

5. thankful remembrance *of Christ's death, nd of the innumerable blessings which He as thereby purchased for us,—and resolution o show forth our thankfulness by following he blessed steps of His most holy life.*

.—*Impartial* examination *into the state of our souls,—and serious consideration of the nature, end, and dignity of this holy sacrament.*

But let a man examine himself, and so let im eat of that bread, and drink of that up. 1 Cor. xi. 28.

Whosoever shall eat this bread, and drink his cup of the Lord, unworthily*, shall be uilty of the body and blood of the ord. 1 Cor. xi. 27.

He that eateth and drinketh unworthily*, ateth and drinketh damnation to himself, ot discerning the Lord's body. For this ause many are weak and sickly among you,

* See note, p. 25.

and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. 1 Cor. xi. 29—32.

Let us search and try our ways, and turn again to the LORD. Lam. iii. 40.

Beloved, if our heart condemn us not, then have we confidence toward God. 1 John iii. 21.

If our heart condemn us, God is greater than our heart, and knoweth all things. 1 John iii. 20.

Examine me, O LORD, and prove me; try my reins and my heart. Psalm xxvi. 2.

I will wash mine hands in innocency: so will I compass Thine altar, O LORD. Psalm xxvi. 6.

Prayer *for a faithful discharge of the duty of* self-examination*.

O most holy, and most glorious God, Who hast declared that Thou wilt be sanctified in

* For *particular* inquiry into our actual preparation for *immediate* communion, see Section III. p. 53.

For a more full examination as to our *general* state of preparation, see *Appendix*, p. 118, *et seq.*

all them that come nigh Thee; and hast commanded us to examine ourselves before we presume to approach Thy table; grant me, I beseech Thee, so seriously to consider the transcendent dignity of this holy sacrament, and the great peril of unworthily receiving the same; and so to examine my conscience by the rule of Thy commandments, that I may never become obnoxious to the dreadful sentence, which Thou hast denounced against those who eat and drink unworthily.

My heart, O Lord, is corrupt and deceitful above all things; how can I know it? O Thou Who searchest the reins, and requirest truth in the inward parts, and dost also make us to understand wisdom secretly, discover to me all the evil and deceits of my own heart; and help me so impartially to judge and condemn myself, and so penitently to acknowledge and bewail my great sinfulness and wretchedness, that I may not be condemned in the last day, when I shall be summoned before Thine awful tribunal to give a strict account of all my thoughts, and words, and actions.

O let me not act partially or carelessly in

a matter of such vast importance; but give me grace so diligently to search every secret of my heart, that I may leave no sin unrepented of; but may come holy and clean to this heavenly feast in the marriage garment required in Holy Scripture; and may be received by Thee as a worthy partaker of Thy holy table, through Jesus Christ our Lord. Amen.

2.—True repentance *for our former sins,—and a stedfast* purpose *to lead a* new *life.*

Repent ye: for the kingdom of heaven is at hand. **Matt. iii. 2.**

Except ye repent, ye shall all likewise perish. **Luke xiii. 3.**

Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. **Matt. xviii. 3.**

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. **Acts iii. 19.**

In that day, *saith the LORD,* I will pour upon the house of David, and upon the in-

habitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me Whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born. Zech. xii. 9, 10.

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. Zech. xiii. 1.

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. 1 Cor. v. 7, 8.

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. 1 Pet. iv. 1, 2.

For how shall we, that are dead to sin, live

any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Rom. vi. 2—7.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. Rom. vi. 12, 13.

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? Rom. vi. 16.

What fruit had ye then in those things
ereof ye are now ashamed? for the end of
ɔse things is death. But now being made
e from sin, and become servants to God,
have your fruit unto holiness, and the end
ɜrlasting life. For the wages of sin is
ıth; but the gift of God is eternal life
ough Jesus Christ our Lord. Rom. vi. 21—23.

The confession *of our former sins, and* prayer *for sincere* repentance.

O most holy Lord God, Who beholdest all
r ways, and understandest the most
ɜret imaginations of our heart, I desire to
mble myself before Thee with shame and
ıfusion of face, in a deep sense of my great
etchedness and unworthiness by reason
the original corruption of my nature,
d the manifold sins and provocations of
r life.

I confess, O Lord, that I was conceived in
ı, and brought forth in iniquity; and while
ıave forgotten Thy laws, and neglected to

seek to Thee as I ought for the assistance and guidance of the Holy Spirit, the corruptions of my heart have increased more and more, and drawn me into the commission of many great and shameful sins, and led me to the omission of many great and important duties*.

These my transgressions, O Lord, which I now confess and bewail before Thee, and many more than I can recollect or number, have made me less than the least of Thy mercies, and utterly unworthy of Thy grace and favour. But I beseech Thee, let the same infinite goodness, which amidst all my provocations hath spared me thus long, prevail with Thee to accept this confession and humiliation of a penitent sinner. Give me a deep sense of the evil of sin, and of my own vileness and wickedness in offending so holy and so gracious a God, against the clearest knowledge of Thy will, the checks of my own conscience, and the highest obligations both of duty and interest.

* Here make a *particular* confession of the sins of which, upon *examination*, you find yourself to have been guilty, see *Appendix*, p. 118, *et seq.*

And grant, I humbly pray Thee, that the emembrance of my exceeding great folly, nd perverseness, and ingratitude in my ɔrmer offences, may work in me a hearty in-ignation against myself, and fill my soul rith shame, and sorrow, and confusion; that rhen I come to Thy holy table I may offer nto Thee the sacrifice of a broken and con-rite heart, which is always acceptable in hy sight, through the merits and mediation f Thy Son Jesus Christ my only Saviour nd Redeemer. Amen.

Resolutions *of a stedfast purpose to lead a* new *life.*

WITH this profession of my unfeigned ɔrrow and repentance for my past sins, I umbly offer up to Thy Divine Majesty my ıost earnest prayer to be delivered from hem for the time to come, and my sincerest esolutions to use my utmost endeavours to eform whatever has been amiss in the tem-er of my mind, or the course of my life; nd especially to forsake all those sins that I now myself most apt to be betrayed into,

and to labour after those virtues in which I have hitherto been most defective *.

And that I may never fall from these good purposes through the temptations of the world, or the deceitfulness of my own heart, I here solemnly purpose to set Thy laws always before mine eyes, and to keep a strict watch over all my thoughts and ways; to remember my own weakness and frailty; and to pray daily for the assistance and conduct of Thy Blessed Spirit: to avoid as much as in me lies all occasions and incitements to sin, and by a religious use of Thy holy ordinances, both in public and private, to preserve and cherish the good dispositions Thou hast raised in my heart.

With these godly purposes of sincere and stedfast obedience for the future, I desire to approach Thy holy table, in an humble assurance through faith in my crucified Saviour,

* Here renounce the *particular sins* you find yourself in greatest danger of falling into, whether by nature or custom, or the course of your business and conversation; and pray that you may be enabled to attain the contrary virtues.

For assistance in this duty, see *Self-Examination, Appendix*, p. 118, *et seq.*

to receive the comfortable pledges of my pardon for all that is past. O Thou, Who art a God ready to pardon and abundant in mercy, blot out, I beseech Thee, all my known and wilful transgressions; and cleanse me also from my secret faults.

And that I may faithfully keep and perform these holy purposes and resolutions, and continue Thine obedient servant unto my life's end, vouchsafe to me in these holy mysteries such a portion of Thy good Spirit, as Thou shalt see necessary to guide me in all my ways, and preserve me against all temptations, and to keep up in me a true Christian temper of soul: that so, being justified by faith, and strengthened with might by the Holy Spirit in the inner man, I may be renewed after Thy likeness in righteousness and true holiness, and continually live to Him Who died for me, Thy Son and my alone Saviour, Jesus Christ. Amen.

3.—*Unfeigned* love *and* charity *towards all mankind.*

BELOVED, let us love one another: for love

is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent His Only-begotten Son into the world, that we might live through Him. Herein is love; not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. 1 John iv. 7—11.

Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling savour. Eph. v. 1, 2.

Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Eph. iv. 31, 32.

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving

one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body. Col. iii. 12—15.

For we being many are one bread, and one body: for we are all partakers of that one bread. 1 Cor. x. 17.

For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. Rom. xii. 4, 5.

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not Himself; but, as it is written, the reproaches of them that reproached Thee fell on Me. Rom. xv. 1—3.

Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus: that ye may with one mind and one mouth glorify

God, even the Father of our Lord Jesus Christ. Rom. xv. 5, 6.

Let love be without dissimulation. Rom. xii. 9.

Be kindly-affectioned one to another with brotherly love, in honour preferring one another. Rom. xii. 10.

Distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him: if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. Rom. xii. 13—21.

Rejoice not when thine enemy falleth, and

let not thine heart be glad when he stumbleth. Prov. xxiv. 17.

But love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. Luke vi. 27, 28.

And your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom; for with the same measure that ye mete withal, it shall be measured to you again. Luke vi. 35—38.

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Matt. v. 23, 24.

Prayer for unfeigned love *and* charity *towards all mankind.*

ALMIGHTY and most merciful God, Who hast abundantly manifested Thy love towards us in sending Thy Son to be the propitiation for our sins, and hast commanded us to be followers of Thee, as dear children, in being merciful as Thou our Heavenly Father art merciful; and to walk in love as Christ also hath loved us, and hath given Himself for us; grant me Thy grace, I beseech Thee, that I may seriously lay to heart the indispensable obligations I lie under to the practice of a duty, so powerfully recommended, and so strictly enjoined in Thy holy word.

I do now more particularly pray for that most excellent gift of charity as it is a necessary disposition to my worthily receiving that holy sacrament, which was instituted by our Blessed Master and only Saviour Jesus Christ, as well to be a means of engaging all His disciples to love one another, as to be a standing memorial and visible pledge of His love to us.

Grant therefore, O gracious Lord, that I may carefully put away from me all bitterness, and wrath, and anger, and clamour, and evil-speaking, with all malice; and that I may also put on, as becomes the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, and long-suffering; that I may love with a sincere and cordial affection; and be always ready to do good, and glad to communicate; and as much as in me lies, promote the present and future happiness of all men, and especially of them that are of the household of faith.

O let the peace of God rule in my heart, and dispose me evermore to follow after the things that make for peace, and things wherewith I may edify others! Lord, give me grace to love even my enemies, to do good to them that hate me, to bless them that curse me, and to pray for them that despitefully use me, that so I may be indeed Thy child, Who art kind to the unthankful and to the evil, and a true disciple of my Blessed Saviour, Who died for His enemies, and prayed for His persecutors, even when He was suffering the most bitter effects of

their malice and cruelty. Grant this, O Heavenly Father, for the sake of the Same, my Blessed Saviour Jesus Christ, Thine Only Son our Lord. Amen.

4.—*Lively* faith *in God's mercy through Christ,—intending thereby a firm belief* not only *that God's promises to penitent sinners, through* Christ, *shall be effectually made good to them,—but* also *that if* we *come* duly *prepared to this holy sacrament, the general promises of God's pardoning mercy and grace shall be made good to our persons in particular.*

THIS is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 Tim. i. 15.

And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Acts xiii. 39.

To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins. Acts x. 43.

The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him. John iii. 35, 36.

He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the Name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the Name of the Son of God. 1 John v. 10—13.

Who, after He had offered one sacrifice for sins, for ever sat down on the right hand of God. Heb. x. 12.

For by one offering He hath perfected for ever them that are sanctified. Heb. x. 14.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath

consecrated for us, through the veil, that is to say, His flesh: and having an High Priest over the House of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Heb. x. 19—22.

Jesus said, Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Matt. xi. 28.

I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. John vi. 35.

Verily, verily, I say unto you, he that believeth on Me hath everlasting life. I am that bread of life. John vi. 47, 48.

This is the bread Which cometh down from heaven, that a man may eat thereof, and not die. John vi. 50.

He that eateth of this bread shall live for ever. John vi. 58.

As the Living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me. John vi. 57.

Labour not for the meat which perisheth, but for that meat which endureth unto ever-

lasting life, which the Son of Man shall give unto you. John vi. 27.

Lord, evermore give us this bread John vi. 34.

Prayer for the required faith *in God's mercy through* Christ.

ALMIGHTY and Everlasting God, Who didst so love the world as to give Thine Only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life; grant me, I beseech Thee, so perfectly and without all doubt to believe in Thy Son Jesus Christ, that my faith may be unreprovable in Thy sight; and that I, being made free from sin, and becoming the servant of God, may have my fruit unto holiness, and the end everlasting life.

I pray Thee particularly to increase and strengthen my faith with respect to the merit and efficacy of Thy Son's cross and passion: that I may come to The Lord's table with a firm and lively persuasion that the death which He suffered for us upon the cross was a full, perfect, and sufficient sacrifice, obla-

tion, and satisfaction for the sins of the whole world: and that if I am not wanting in my endeavours to fit myself, by a right use and improvement of the means of grace, for so divine a favour, all the blessed promises which Thou hast made to mankind for His sake, will assuredly be made good to me in particular, by means of that holy sacrament whereof I am now preparing to communicate. Grant this, O merciful Father, for the merits, and through the mediation of the Same, Thy Son our Saviour Jesus Christ. Amen.

5.—Thankful remembrance *of Christ's death, and of the innumerable blessings which* He *has thereby purchased for us;—and* Resolutions *to show forth our thankfulness in following the blessed steps of* His *most holy life.*

CHRIST also suffered for us, leaving us an example, that ye should follow His steps: Who did no sin, neither was guile found in His mouth: Who, when He was reviled, re-

viled not again; when He suffered, He threatened not, but committed Himself to Him That judgeth righteously; Who His Own Self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by Whose stripes ye were healed. 1 Pet. ii. 21—24.

Jesus saith unto them, My meat is to do the will of Him that sent Me, and to finish His work. John iv. 34.

I seek not Mine own will, but the will of the Father Which hath sent Me. John v. 30.

For I came down from heaven, not to do Mine own will, but the will of Him That sent Me. John vi. 38.

Let this mind be in you, which was also in Christ Jesus; Who being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Phil. ii. 5—8.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies

a living sacrifice, holy, acceptable unto God which is your reasonable service. Rom. xii. 1

For ye are bought with a price: therefore glorify God in your body, and in your spirit which are God's. 1 Cor. vi 20

Offer unto God thanksgiving; and pay thy vows unto the Most High. Psalm l. 14

Vow, and pay unto the LORD your God: let all that be round about Him bring presents unto Him That ought to be feared. Psalm lxxvi. 11

An offering of a free heart will I give Thee, and praise Thy Name, O LORD, because it is so comfortable. Psalm liv. 6

Every day will I give thanks unto Thee, and praise Thy Name for ever and ever. Psalm cxlv. 2

One generation shall praise Thy works unto another, and declare Thy power. Psalm cxlv. 4.

The memorial of Thine abundant kindness shall be showed; and men shall sing of Thy righteousness. Psalm cxlv. 7.

All Thy works praise Thee, O LORD, and Thy saints give thanks unto Thee. Psalm cxlv. 10.

For Thou wast slain, and hast redeemed us

to God by Thy blood out of every kindred, and tongue, and people, and nation. Rev. v. 9.

Unto Him That loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father: to Him be glory and dominion for ever and ever. Rev. i. 5, 6.

Worthy is the Lamb That was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Rev. v. 12.

Blessing, and honour, and glory, and power, be unto Him That sitteth upon the throne, and unto the Lamb for ever and ever. Rev. v. 13.

Prayer for a thankful remembrance *of Christ's death;—and* for grace *to show forth our thankfulness, by following the blessed steps of His most holy life.*

ALMIGHTY GOD and Heavenly Father, Who hast vouchsafed to invite me to Thy holy table, where will be administered the most comfortable sacrament of the body and blood of Christ, to be received in remembrance of

His meritorious cross and passion, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of Heaven; I desire to render Thee most humble and hearty thanks for that Thou hast given Thy Son, our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that blessed sacrament. And I beseech Thee to give me grace to approach Thy holy table with a lively and grateful sense of this Thine inestimable goodness, and of the innumerable benefits which our Blessed Saviour and Redeemer has purchased for us by His death. And grant, I humbly pray Thee, that I may show forth the gratefulness of my heart by following the blessed steps of His most holy life; and manifest the sincerity of my obedience by submitting myself entirely to Thy holy will and pleasure, and by studying to serve Thee in true holiness and righteousness all my days, through the Same, Our Lord Jesus Christ; to Whom with Thee, and the Holy Ghost, be all honour and glory, world without end. Amen.

End of Section II.

Section III.

DEVOTIONS *immediately* PREPARATIVE, to be used on the *morning* of the Communion, consisting of

a particular inquiry * *as to our state of* preparation *for the Lord's Supper—and* a prayer *for all the holy dispositions necessary to make us worthy receivers.*

Questions of *Inquiry.*

Have I duly informed myself as to the nature, end, and dignity of this Holy Sacrament?

Do I really consider it—as a holy feast of Christ's own appointment; wherein we commemorate the infinite love of Our Blessed Saviour in dying for us?—

* For the more *general* examination of ourselves to be used at any season of penitence &c., but especially during the week's preparation, see Appendix, pp. 118 *et seq.*

Do I consider it as a sacred ordinance designed to excite and imprint in our souls a grateful remembrance of His death and passion, by the visible representation therein made of His body being broken, and His blood shed for us upon the cross?—

And also as a federal rite, wherein the new covenant in His blood is ratified to every worthy communicant, and its inestimable privileges, the remission of our sins, the gift of God's Holy Spirit, and eternal life, are confirmed to us upon the condition of our repentance, and faith, and future obedience?

Do I consider also that bread and wine duly administered and rightly received in this Holy Sacrament are, in the words of the Catechism, the body and blood of Christ verily and indeed taken and received *by the faithful?* And as necessary to the sustenance of our spiritual life as eating and drinking are to the support of our natural life?—

Do I hunger and thirst after this spiritual food, which will enable me to overcome the enemies of my salvation, support me in the

hour of death, and preserve my soul and body to everlasting life?

Do I feel in myself that awful regard to these holy mysteries, and those heavenly dispositions of mind, which are necessary to entitle me to the benefits promised to those who receive this blessed Sacrament in a manner becoming so sacred an action?

Am I sincerely penitent for all my past offences, and stedfastly purposed to live better for the time to come?

Is my sorrow for my sins a godly sorrow;—a sorrow for having incurred the displeasure of a holy God Who is of purer eyes than to behold iniquity, and a good God Who has so loved me and bestowed so many benefits and blessings on me?—A sorrow arising out of a principle of filial love to God,—accompanied with earnest resolutions to live answerably to the solemn engagements of my baptismal Covenant, which I am now going to renew at the Lord's table?

Do I firmly believe that our Saviour's death upon the cross was a true propitiatory sacrifice, accepted by the Father as a full satisfaction for the sins of all those who fulfil

the conditions of the new covenant in His blood?

Am I firmly persuaded that if I come duly prepared to this blessed memorial of that meritorious sacrifice, all the *general* promises made to penitent sinners through Christ will effectually be applied and made good to me *in particular*?—

Do I feel my heart affected with love, and joy, and gratitude at the remembrance of the infinite goodness of God the Father, in giving His Only-begotten Son to die for us,—and of the incomprehensible love of God the Son, in humbling Himself even to the death of the cross for our sakes?—

Am I duly sensible that Christ in being made a curse for us, has delivered us from the curse of the law—and has purchased for us pardon and peace, and the everlasting joys and glories of the kingdom of heaven?

Am I unfeignedly thankful for this exceeding great love of our Master and only Saviour Jesus Christ, in instituting this holy sacrament to be a standing memorial of His death,—and to be a means of our having the new covenant in His blood renewed and con-

firmed to us in a visible manner;—and of our having all the blessed effects of His passion verily and indeed communicated to us, upon our worthily receiving these sacred pledges of His love?

Do I consider, lastly, that this holy feast was designed by our Blessed Saviour to be a solemn rite, whereby all His disciples should be reminded of their obligation to love one another, and to preserve the unity of the Spirit in the bond of peace?

And do I, therefore, resolve to manifest myself to be Christ's disciple indeed, by loving all men with sincere affection, and by using all opportunities of showing forth this Christian love and charity?—

Am I always ready to forgive those who may in any wise offend me; and to do all good offices in my power to enemies as well as friends, in order to their spiritual or temporal advantage?

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* For the fuller and more general Examination into our past life and our actual condition, to be used in the course of the week's preparation for the Lord's Supper, see Appendix, p. 118, *et seq.*

Prayer *for all the* holy dispositions *that ar necessary to make us worthy receivers a the Lord's table.*

ALMIGHTY GOD and Heavenly Father, Wh of Thy tender mercy didst give Thine onl Son Jesus Christ to suffer death upon th cross for our redemption, out of the sam tender mercy assist me with Thy grace, tha I may worthily partake of that holy feast which was instituted by Christ Himself i order to perpetuate the memory of His deat and passion, and to exhibit and apply t every penitent sinner the invaluable benefit He has thereby purchased for us.

Give me, Lord, I pray Thee, right notion and a clear conception as of the nature, end and dignity, so of the divine virtue and effi cacy of that blessed sacrament. And dispos me to receive it with such a pious and hea venly temper of mind, that in eating of tha bread, and drinking of that cup, I may b strengthened with might by Thy Spirit i the inner man, and refreshed with thos inward delights of Thy grace which truly

devout persons feel at the table of their Lord.

Grant me, I humbly pray Thee, such a sense of my sins and of the sufferings of my Blessed Saviour for them, as may affect my heart with a deep sorrow and contrition for the unworthy returns I have made to His infinite love; and inspire me with earnest desires and resolutions to devote myself henceforward to His honour and service, and to live answerably to the engagements of that holy covenant, which I was admitted into at my baptism, and am now going to renew in the sacrament of the Lord's Supper.

Possess my heart, O Lord, with becoming sentiments of love, and joy, and gratitude at the remembrance of Thine incomprehensible goodness, in giving Thine Only-begotten Son to die for us; and of the exceeding great love and condescension of our Blessed Redeemer, in humbling Himself even to the cruel and ignominious death of the cross for our sakes.

By His death I do firmly believe that He has made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of

the whole world. Lord, increase this faith in me evermore; and upon this occasion especially give me grace to approach Thee with a lively faith in those most gracious promises, which Thou hast made to penitent sinners through Him, and an assured persuasion that if I come duly prepared to His holy table, they will all be effectually applied and made good to me in particular.

Finally, since that blessed sacrament I am now preparing to receive was designed by our Saviour, not only as a memorial and pledge of His love to us, but as a means of engaging all His disciples to live in the strictest love and charity towards each other; grant, I most humbly beseech Thee, that laying aside all bitterness, and wrath, and anger, and clamour, and evil-speaking, I may come to Thy holy table with a heart in perfect charity with all the world, and fully resolved to manifest myself henceforth to be Christ's disciple indeed by walking in love, as Christ also hath loved us, and given Himself for us an offering and a sacrifice to God, for a sweet-smelling savour.

These holy dispositions, O Lord, and i

there be any other that may be necessary to make me an acceptable guest at the table of my Lord, I humbly beg for the merits, and through the mediation of the Same, Thy Son, my Ever-blessed Saviour and Redeemer. Amen.

End of Section III.

Section IV.

DEVOTIONS *at the* CELEBRATION OF THE HOLY COMMUNION,

CONSISTING OF

prayers before going up to the table of the Lord,—and at the Offertory,—portion of the Communion Service *,—*prayers after the consecration,—prayers before and after receiving the bread,* with *a thankful commemoration of Christ's sufferings,—prayer before and after receiving the wine,—larger form of prayer and thanksgiving, after having fully communicated,—remaining portion of the* Communion Service,—*and a short prayer after the blessing.*

Prayer before going *to the Lord's table.*

BLESSING, honour, glory, and power be unto Him That sitteth upon the throne, and unto the Lamb for ever and ever!

O Holy and Blessed Jesus, the Eternal and

* From the prayer for the Church Militant to the prayer of Consecration.

Only-begotten Son of God, and Prince of peace, the Lamb without spot, Who didst willingly offer up Thyself for us a sacrifice upon the cross, and hast graciously promised to give Thyself to us in the devout participation of these holy mysteries; for Thy passion and promise sake, I beseech Thee, give me an interest in the merits of Thy death, and make me a partaker of the blessings of Thy table.

I am a sinful man, O Lord, and altogether unworthy to ask of Thee so inestimable, so divine a favour. O let Thy precious blood cleanse me from all my sins. And send down, I humbly pray Thee, Thy holy Spirit upon Thy servant to prepare and sanctify my soul, that it may be a fit habitation for the God of purity to come down into and dwell in, and that I may so penitently and devoutly eat and drink at this Thy table, and so worthily receive the outward elements of bread and wine, that I may thereby be entitled to all those benefits and blessings, in order to the obtaining of which for us Thy body was broken, and Thy blood shed upon the cross. And grant, I beseech Thee, that I may so

feed on Thee in my heart by faith with thanksgiving, that I may become one with Thee, and Thou with me, to the strengthening and refreshing of my soul in this present life, and to the everlasting felicity of soul and body hereafter. Amen.

By the communicant at the offertory.

Blessed be Thou, O Lord God, for all things come of Thee; and of Thine own only can I now offer unto Thee. O let this alms be an odour of a sweet smell, a sacrifice acceptable and well-pleasing to Thee, through Jesus Christ our Blessed Lord and Saviour.

Prayer for the Church militant, *to be said by the Minister.*

ALMIGHTY and Everliving God, Who by Thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; we humbly beseech Thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto Thy Divine Majesty; beseeching Thee to inspire continually the universal

Church with the spirit of truth, unity, and concord: and grant that all they that do confess Thy Holy Name may agree in the truth of Thy holy word, and live in unity and godly love. We beseech Thee also to save and defend all Christian kings, princes, and governors; and especially Thy servant our king*, that under him† we may be godly and quietly governed: and grant unto his† whole council, and to all that are put in authority under him†, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion and virtue. Give grace, O Heavenly Father, to all bishops and curates, that they may both by their life and doctrine set forth Thy true and lively word, and rightly and duly administer Thy holy sacraments: and to all Thy people give Thy heavenly grace; and especially to this congregation here present; that with meek heart and due reverence they may hear and receive Thy holy word; truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech

* Or,—queen. † Or,—her.

Thee of Thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom: grant this, O Father, for Jesus Christ's sake, our only mediator and advocate. *Amen.*

Exhortation *by the Minister.*

DEARLY beloved in the Lord, ye that mind to come to the Holy Communion of the body and blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy sacrament; (for then we spiritually eat the flesh of Christ, and drink His blood; then we dwell in Christ,

and Christ in us: we are one with Christ, and Christ with us:) so is the danger great, if we receive the same unworthily*. For then we are guilty of the body and blood of Christ our Saviour: we eat and drink our own damnation, not considering the Lord's body: we kindle God's wrath against us; we provoke Him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men: so shall ye be meet partakers of those holy mysteries.

And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and Man; Who did humble Himself, even to the death upon the cross, for us miserable sinners who lay in darkness and the shadow of death; that He might make us the children of God,

* See note, p. 25.

and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by His precious blood-shedding He hath obtained to us, He hath instituted and ordained holy mysteries, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort. To Him therefore, with the Father and the Holy Ghost, let us give, as we are most bounden, continual thanks; submitting ourselves wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life. *Amen.*

By *the* Minister *to the congregation.*

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways, draw near with faith, and take this

ly sacrament to your comfort; and make
ur humble confession to Almighty God,
eekly kneeling upon your knees.

General confession *by the Minister* and *congregation.*

ALMIGHTY GOD, Father of Our Lord Jesus
rist, Maker of all things, Judge of all men;
acknowledge and bewail our manifold sins
d wickedness, which we from time to time
st grievously have committed, by thought,
rd, and deed, against Thy Divine Majesty,
voking most justly Thy wrath and indig-
tion against us. We do earnestly repent,
d are heartily sorry for these our mis-
ings; the remembrance of them is grievous
to us; the burden of them is intolerable.
ve mercy upon us, have mercy upon us,
st merciful Father; for Thy Son our Lord
sus Christ's sake, forgive us all that is
st; and grant that we may ever hereafter
ve and please Thee in newness of life, to
e honour and glory of Thy Name, through
sus Christ our Lord. Amen.

Absolution *by the Minister.*

ALMIGHTY GOD, our Heavenly Father, Wh of His great mercy hath promised forgivenes of sins to all them that with hearty repent ance and true faith turn unto Him; hav mercy upon you; pardon and deliver yo from all your sins; confirm and strengthe you in all goodness; and bring you to ever lasting life; through Jesus Christ our Lord *Amen.*

By the Minister.

HEAR what comfortable words *our Saviou Christ* saith unto all that truly turn to Him

Come unto Me, all ye that travail and ar heavy laden, and I will refresh you. Matt. xi. 28

So God loved the world, that He gave Hi Only-begotten Son, to the end that all tha believe in Him should not perish, but hav everlasting life. John iii. 16

Hear also what *St. Paul* saith,

This is a true saying, and worthy of al

men to be received, that Christ Jesus came into the world to save sinners. 1 Tim. i. 15.

Hear also what *St. John* saith,

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins. 1 John ii. 1, 2.

Minister. Lift up your hearts.

Answer. We lift them up unto the Lord.

Minister. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

Minister. It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father*, Almighty, Everlasting God.

Here shall follow the *proper preface*, according to the time, if there be any *especially* appointed;—or else shall *immediately* follow,

By the Minister and *Congregation.*

THEREFORE with angels and archangels,

*** These words (Holy Father) are to be omitted on Trinity Sunday.**

and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee and saying, Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of Thy glory: glory be to Thee, O Lord Most High. Amen.

The PROPER PREFACES for particular festivals.

Upon Christmas-day, *and seven days after.*

BECAUSE Thou didst give Jesus Christ Thine Only Son to be born as at this time for us; Who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary His mother; and that without spot of sin, to make us clean from all sin. —Therefore with angels, archangels, &c.

Upon Easter-day, *and seven days after.*

BUT chiefly are we bound to praise Thee for the glorious resurrection of Thy Son Jesus Christ our Lord: for He is the very Paschal Lamb, Which was offered for us, and hath taken away the sin of the world; Who by His death hath destroyed death, and by

His rising to life again hath restored to us everlasting life. Therefore with angels, archangels, &c.

Upon Ascension-day, *and seven days after.*

THROUGH Thy most dearly Beloved Son Jesus Christ our Lord; Who after His most glorious resurrection manifestly appeared to all His apostles, and in their sight ascended up into heaven to prepare a place for us; that where He is, thither we might also ascend, and reign with Him in glory.—Therefore with angels, archangels, &c.

Upon Whit-Sunday, *and six days after.*

THROUGH Jesus Christ Our Lord; according o Whose most true promise, the Holy Ghost ıme down as at this time from heaven with sudden great sound as it had been a mighty nd; in the likeness of fiery tongues lightr upon the Apostles, to teach them, and to d them to all truth; giving them both the of divers languages, and also boldness ı fervent zeal constantly to preach the

Gospel unto all nations: whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of Thy Son Jesus Christ.—Therefore with angels, &c.

Upon the feast of Trinity *only.*

WHO art One God, One Lord; not only one Person, but Three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality.—Therefore with angels, &c.

After each *of which* prefaces *shall immediately be sung or said.*

THEREFORE with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of Thy glory: glory be to Thee, O Lord Most High. Amen.

Prayer by the Minister in the name of the Communicants.

WE do not presume to come to this Thy able, O Merciful Lord, trusting in our own ighteousness, but in Thy manifold and great ıercies. We are not worthy so much as to ather up the crumbs under Thy table. But hou art the same Lord, Whose property is lways to have mercy: grant us therefore, racious Lord, so to eat the flesh of Thy ear Son Jesus Christ, and to drink His lood, that our sinful bodies may be made lean by His body, and our souls washed hrough His most precious blood, and that ve may evermore dwell in Him, and He in ıs. *Amen.*

Prayer of consecration *by the* Minister.

ALMIGHTY GOD, Our Heavenly Father, Who f Thy tender mercy didst give Thine Only on Jesus Christ to suffer death upon the ross for our redemption; Who made there, y His one oblation of Himself once offered, full, perfect, and sufficient sacrifice, obla-

tion, and satisfaction for the sins of the whol world; and did institute, and in His hol Gospel command us to continue a perpetua memory of that His precious death, until Hi coming again; hear us, O merciful Father we most humbly beseech Thee; and grant that we receiving these Thy creatures o bread and wine, according to Thy Son Ou Saviour Jesus Christ's holy institution, in remembrance of His death and passion, ma be partakers of His most blessed body an blood: Who, in the same night that He wa betrayed, took bread; and when He ha given thanks, He brake it, and gave it t His disciples, saying, Take, eat, this is M body which is given for you: do this in remembrance of Me. Likewise after suppe He took the cup; and when He had give thanks, He gave it to them, saying, Drink y all of this; for this is My blood of the New Testament which is shed for you and fo many for the remission of sins; do this, a oft as ye shall drink it, in remembrance o Me. *Amen.*

Prayer by the Communicant *after the Consecration.*

O LORD, open now the eyes of my understanding, that I may clearly discern the true intent and meaning of these holy mysteries: and I beseech Thee also to add such strength to my faith, and such seriousness to my repentance, that I may be fitted to receive that inward and spiritual grace, even Thy most blessed body and blood, which by Thine own appointment are exhibited and conveyed to the souls of the faithful, by this bread broken, and this wine poured out.

Blessed Jesus, Thou wast wounded for our transgressions, and bruised for our iniquities, and by Thy stripes we are healed: Thou Who knewest no sin wast numbered with the transgressors, and didst pour out thy soul into death; and by Thy blood Thou hast redeemed us unto God.

O Saviour of the world, Who by Thy cross and precious blood hast redeemed us, save us, and help us, I humbly beseech Thee, O Lord.

Further prayer by the communicant, *if time serve.*

BLESSED be Thy love, O my crucified Redeemer, Who didst graciously vouchsafe to institute this sacrament to be a standing memorial of the sacrifice of Thy death, and a means of applying to us the benefits of it.

I believe, O Lord, that the bread which we break, and the cup which we drink at this Thy table, are not only commemorative signs, but to all faithful receivers the real communication of Thy body which was broken, and of Thy blood which was shed for us upon the cross, in that they are means of Thine own appointment, whereby all the benefits which Thy death has merited for mankind are exhibited and sealed to each worthy receiver in particular.

I believe that Thy blessed body and blood, which are thus verily and indeed received by the faithful in this sacrament, are the proper nourishment of our souls; and as necessary and efficacious to the sustenance of our spiritual life, and to our growth in grace, as eating and drinking are to the support of our

animal life, and the health and strength of our bodies.

I humbly pray Thee, therefore, help Thy servants who are here met together to eat and drink at Thy table in remembrance of Thy death and passion.

And grant, O Lord, I beseech Thee, that with these sacred symbols of bread and wine, the divine food of Thy most holy body and blood may be so effectually imparted to our souls, that it may renew in us whatever has been decayed by the fraud or malice of the devil, or by our own depraved will and frailness.

Grant that through the efficacy and virtue of these blessed mysteries all carnal affections may die in us, and all things belonging to the Spirit may live and grow in us.

Grant that by the gracious influences of the Holy Spirit, accompanying this Thine ordinance, we may be so strengthened with light in the inner man, that we may have victory and triumph over the devil, the world, and the flesh; and may continue Thy faithful soldiers and servants unto our life's end.

Grant that all we who are here dedicating

ourselves to Thee may be plenteously endued with all heavenly virtues, and everlastingly rewarded, through Thy merits and intercession, O blessed Son and Lamb of God; O Holy and most merciful Saviour: Who with the Father, and the Holy Ghost, livest and reignest, One God, world without end. Amen

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Prayer *by the communicant* immediately before *receiving the bread.*

O ETERNAL and Ever-blessed Saviour, Who hast told us that he that eateth Thy flesh and drinketh Thy blood dwelleth in Thee and Thou in him: grant me, I beseech Thee so to eat of this bread, *and to drink of this cup** with a true penitent heart and lively faith; that I may spiritually eat Thy most sacred flesh, *and drink Thy most precious blood**, and become a living temple, sanctified and devoted to Thy honour and service, and such wherein Thou mayest delight to dwell

* The *two* clauses *relating* to the *wine* are then only to be used, when we apprehend we shall *not have* time to use the prayer *particularly* intended to be used before receiving *the cup*, p. 85.

and make the place of Thy rest and abode both now and ever. Amen.

Or,

O Lord God, I desire now to renew my covenant with Thee, and to seal it in this sacrament. Lord, put Thy laws into my mind, and write them in my heart; and for the passion of Thy Son, which I now most thankfully commemorate, be merciful to my unrighteousness; my sins and iniquities remember no more. O be Thou my God; and, through the help of Thy grace, I will be Thy servant from this time forth for evermore. Amen.

By the Minister *at the* delivery *of the* bread.

THE body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving.

Prayer by the communicant *immediately after receiving the* bread.

I BELIEVE, O blessed Jesus, that Thou art the Christ, the Holy One of God, and the only Mediator between God and man, Who by the sacrifice of Thyself hast made atonement for sin, and, being set down on the right hand of the Majesty on high, art able to save all them to the uttermost who come unto God by Thee, seeing Thou ever livest to make intercession for them.

Grant, I beseech Thee, that by this sacred memorial of Thy crucified body, now given and received according to Thine own institution, all the benefits of that most precious sacrifice, which Thou didst once offer up for the sins of the whole world, may be applied and sealed to my soul in particular. Amen.

Or,

Blessed be Thy Holy Name, O Lord, My God, Who hast now given me to eat of the bread of life. O grant, that in the strength of this heavenly food, I may walk in all the commandments and ordinances of the Lord

blameless; and go from strength to strength, till I come to a perfect man, unto the measure of the stature of the fulness of Christ. Amen.

A thankful commemoration *of Christ's sufferings: to be used when time will permit.*

EVERLASTING praise, honour, and glory be to the Holy and Ever-blessed Trinity, Father, Son, and Holy Ghost, One Almighty and most glorious God, for the redemption of the world by the death and passion of our Saviour Christ, both God and Man; Who humbled Himself even to the death of the cross, for us miserable sinners who lay in darkness and in the shadow of death, that He might make us the children of God, and exalt us to everlasting life: and to the end we should always remember His exceeding great love in dying for us, and the innumerable benefits which by His precious blood-shedding He hath obtained to us, hath instituted and ordained these holy mysteries as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort.

I am come now to Thy holy altar, O my cru cified Redeemer, to testify my unfeigned lov to Thee, and my thankful remembrance c Thine inexpressible love to me and all man kind, Who didst suffer this for us sinful mer when we were all Thine utter enemies, an had nothing in us to move Thee to pity u but our extreme misery; nothing to mov Thee to save us but our utter helplessnes and Thy great mercy. O the depth of th riches of Thy goodness; Blessed Lord, ho unutterable is Thy mercy, and Thy love pas finding out!

Lord, suffer me not, I beseech Thee, t rest in a bare remembrance of that great sal vation which Thou hast so dearly purchase for us; but vouchsafe to work in me all thos holy and heavenly affections which becom the remembrance of a Crucified Saviour. (do Thou daily heighten my sense of Thy lov to me, that I may daily heighten my love t Thee; and may so fervently and devoutl serve Thee all the rest of my life here o earth, that hereafter when Thou shalt com in the clouds of heaven, attended with Th *holy* angels, to judge both the quick and th

.ead, I may be numbered amongst those par-
.oned sinners whom an infinite love has re-
.eemed from the punishment, the guilt, and
he dominion of sin, and with them be ad-
ıitted into Thy kingdom of glory, where we
hall offend Thee no more, but love Thee to
he utmost capacity of our natures, and praise
'hee incessantly to all eternity. Amen.

Prayer *by the communicant* immediately before *receiving the* cup.

O ETERNAL and Ever-blessed Saviour, Whose
ood is a fountain of living waters, of which
ıosoever drinketh shall live for ever: grant
', I beseech Thee, so to drink of this cup,
t I may spiritually drink Thy most pre-
ıs blood; and being thereby cleansed from
he stains and defilements which sin has
ght upon my soul, I may in Thy good
be admitted to drink of those rivers of
ures which flow at Thy right hand for
ıore. Amen.

By the Minister *at the* delivery *of the* cup.

THE blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

By the communicant *after receiving the* cup.

BLESSED Saviour, Thou hast loved us, and washed us from our sins in Thine own blood: to Thee be glory and dominion for ever and ever. Amen.

By this the blood of the new testament, which was shed for the remission of sins, I beseech Thee, O Lord God, Heavenly Father, speak peace to the conscience of Thy sinful servant: wash me, and sanctify me with the Holy Ghost: give me that godly disposition of mind, which will manifest me to be Thy child by adoption: and make me ever to continue in the number of Thy faithful and elect children: and grant that as I have now been made partaker of the death of Thy Son; so I may be also of His resurrection; and

that being stedfast in faith, joyful through hope, and rooted in charity, I may finally, with the residue of Thy holy Church, be an inheritor of Thine everlasting kingdom. Amen.

A larger *form of* prayer *and* thanksgiving *to be used* after *we have communicated in* both kinds *and returned from the Lord's Table.*

I HEARTILY adore and worship Thee, O Father, Son, and Holy Ghost; my Creator, Redeemer, and Sanctifier; One infinitely perfect, powerful, wise, and good God, Blessed for evermore: I praise Thee, O Lord, for all Thy mercies; I acknowledge that I depend entirely on Thee, and that I am infinitely bound to bless and praise Thee while I have my being.

O Word Incarnate; God manifest in the flesh to destroy the works of the devil; I acknowledge and adore Thee: I adore Thee for Thine inexpressible love and condescension in taking our nature upon Thee, and humbling Thyself even to the death of the cross

for us miserable sinners. I adore Thee for instituting these holy mysteries, as pledges of Thy love, and for the continual remembrance of Thy death to our great and endless comfort. I adore Thee, O most compassionate Saviour, for permitting me, a chief of sinners, to eat and drink at Thy table, and to rejoice before Thee.

O Gracious Lord, my King and my God: my Saviour and mighty Deliverer; Thou hast done great things for us whereof we rejoice; Thy love is wonderful, passing all understanding: greater love than this hath no man, that a man lay down his life for his friend: but herein hast Thou commended Thy love to us, in that whilst we were enemies Thou wast pleased not only to die for us, but also to ordain this holy sacrament to be a sure means of communicating to all penitent and faithful receivers Thy most precious body and blood, to feed and nourish, to strengthen and refresh, to quicken and invigorate our souls: and to preserve both our souls and bodies unto everlasting life.

Lord, what is man, that Thou art mindful of him? or the sons of men, that Thou so

graciously visitest them? What am I, that Thou shouldest extend Thy favour in so signal a manner to a creature who has so much abused the riches of Thy grace? I have deserved to drink of the dregs of Thy wrath, and to have my portion with the devil and his angels: and behold, Thou hast fed me with the bread of Thy children, and given me freely to drink of the waters of life. O Blessed Lord, what shall I render to Thy Divine Majesty for these renewed assurances of Thy favour and goodness towards me? O let my soul bless Thee, and my life praise Thee; yea, let all that is within me praise Thy Holy Name: let me love and praise Thee to all eternity. This, O Lord, is the sincere desire of my soul, and my earnest prayer to Thee, the Father of mercies, and Lover of souls: and to this end I do here again in Thy presence, Lord, Who art the great searcher of hearts, and before Whose righteous tribunal I know that I must ere long appear to give an account of my life, most freely, fully, and resolvedly dedicate myself, my soul and body, to be a reasonable, holy, and lively sacrifice unto Thee: I do

desire, Lord, from the bottom of my heart to bewail and detest all the offences and provocations of my life past; and I unfeignedly purpose and resolve, to the utmost of the power Thou givest me, to serve and please Thee for the time to come in newness and holiness of life.

O Thou, from Whom every good and perfect gift cometh, and Who hast taught us in Thy holy word, that without Thee we can do nothing; but that through Thy grace strengthening us we shall be able to do all things; confirm and strengthen me, I beseech Thee, in all good resolutions: and O let Thy grace be sufficient for me, to enable me to perform them unto my life's end. Manifest, I humbly pray Thee, Thy strength in my weakness: let Thy power always rest upon me, and abide continually with me and in me, to direct, sanctify, and govern both my heart and life, in the ways of Thy laws and in the works of Thy commandments.

And as I have now renewed the vow; so be Thou graciously pleased to make me a partaker of the blessings of my baptismal covenant. Preserve me a living and sound

ıember of Christ, a dutiful and dear child of ſod, and an heir through faith in Christ of ıe kingdom of heaven; that through Thy ıercy, O God the Father; and Thy merits nd intercession, O God the Son; and Thy uidance and sanctification, O God the Holy ſhost; I may in Thy good time obtain the nd of my faith, even the salvation of my ɔul, to the glory of Thy grace. Amen.

By the Minister *and the* congregation.

Our Father, Which art in heaven, Hal-ɔwed be Thy Name: Thy kingdom come: hy will be done in earth, as it is in heaven: ·ive us this day our daily bread: and forgive s our trespasses, as we forgive them that ·espass against us: and lead us not into ɜmptation: but deliver us from evil: For hine is the kingdom, and the power, and ıe glory, for ever and ever. Amen.

By the Minister.

O Lord and Heavenly Father, we Thy umble servants entirely desire Thy fatherly

goodness mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy whole church may obtain remission of our sins, and all other benefits of His passion. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee, that all we, who are partakers of this holy communion, may be fulfilled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits but pardoning our offences, through Jesus Christ Our Lord; by Whom and with Whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*

Or,

ALMIGHTY and Everliving God, we most heartily thank Thee for that Thou dost

vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of Thy Son our Saviour Jesus Christ; and dost assure us thereby of Thy favour and goodness towards us: and that we are very members incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people, and are also heirs through hope of Thine everlasting kingdom, by the merits of the most precious death and passion of Thy dear Son. And we most humbly beseech Thee, O Heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in; through Jesus Christ Our Lord, to Whom, with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

By the Minister *and the* congregation.

GLORY be to God on high; and in earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy

great glory, O Lord God, Heavenly King, God the Father Almighty.

O Lord, the Only-begotten Son Jesu Christ: O Lord God, Lamb of God, Son of the Father, That takest away the sins of the world, have mercy upon us. Thou That takest away the sins of the world, have mercy upon us. Thou That takest away the sins of the world, receive our prayer. Thou That sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

The blessing by the Minister.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

A short prayer *by the communicant* after *the blessing.*

By the merits of that blessed sacrifice which we have now commemorated, pardon, good Lord, the many defects and infirmities that have accompanied our performance of this holy duty.

And as we have now made a new dedication of ourselves to Thee; so be Thou graciously pleased to receive us for Thine own; and defend us evermore with Thy heavenly grace, that we may continue Thine for ever, and daily increase in Thy holy Spirit more and more, till we come to Thine everlasting kingdom. Amen.

End of the Public Office.

A psalm *and* prayer *to be used in private,* after *we are* returned home.

THE LORD is my Shepherd; therefore can I lack nothing. Psalm xxiii. 1.

He shall feed me in a green pasture, and lead me forth beside the waters of comfort. Psalm xxiii. 2.

He shall convert my soul, and bring me forth into the paths of righteousness for His Name's sake. Psalm xxiii. 3.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff comfort me. Psalm xxiii. 4.

Thou shalt prepare a table before me against them that trouble me: Thou hast anointed my head with oil, and my cup shall be full. Psalm xxiii. 5.

But Thy loving-kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever. Psalm xxiii. 6.

Praise the LORD, O my soul, and all that is within me, praise His holy Name. Psalm ciii. 1.

Praise the LORD, O my soul; and forget not all His benefits; Psalm ciii. 2.

Who forgiveth all thy sin, and healeth all thine infirmities. Psalm ciii. 3.

Who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness. Psalm ciii. 4.

Who satisfieth thy mouth with good things, making thee young and lusty as an eagle. Psalm ciii. 5.

The LORD is full of compassion and mercy, long-suffering, and of great goodness. Psalm ciii. 8.

He sent redemption unto His people; He hath commanded His covenant for ever: holy and reverend is His Name. Psalm cxi. 9.

He hath given meat unto them that fear Him: He shall ever be mindful of His covenant Psalm cxi. 5.

He rained manna also down upon them for to eat; and gave them food from heaven. Psalm lxxviii. 25.

So man did eat angels' food; for He sent them meat enough. Psalm lxxviii. 26.

O that men would therefore praise the LORD for His goodness, and declare the

wonders that He doeth for the children of men. Psalm cvii. 8.

For He satisfieth the empty soul, and filleth the hungry soul with goodness. Psalm cvii. 9.

He brought them out of darkness, and out of the shadow of death; and brake their bonds in sunder. Psalm cvii. 14.

He sent His word and healed them; and they were saved from their destruction. Psalm cvii. 20.

I will magnify Thee, O God, my King; and I will praise Thy Name for ever and ever. Psalm cxlv. 1.

Every day will I give thanks unto Thee, and praise Thy Name for ever and ever. Psalm cxlv. 2.

One generation shall praise Thy works unto another, and declare Thy power. Psalm cxlv. 4.

The memorial of Thine abundant kindness shall be showed, and men shall sing of Thy righteousness. Psalm cxlv. 7.

All Thy works praise Thee, O LORD; and Thy saints give thanks unto Thee. Psalm cxlv. 10.

For Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation. Rev. v. 9.

Unto Him That loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father: to Him be glory and dominion for ever and ever. Rev. v. 5, 6.

Worthy is the Lamb That was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Rev. v. 12.

Blessing, and honour, and glory, and power, be unto Him That sitteth upon the throne, and unto the Lamb for ever and ever. Rev. v. 13.

PRAYER.

Accept, O Lord, I beseech Thee, my unfeigned thanks and praises to Thy Divine Majesty, for the renewed instances of Thine incomprehensible love and goodness vouchsafed to me this day.

Lord, what is man, that Thou shouldest so regard him as to give Thine Only-begotten Son to be the propitiation for our sins! and what am I, Thy most unworthy creature, that Thou shouldest permit me to have a part in that most precious atonement! that I, who am not worthy of the daily bread

which sustains the body, should be made partaker of this bread of life which nourisheth the soul: and that the God of perfect purity should vouchsafe to unite Himself to so polluted a creature!

O my God, suffer me no more, I beseech Thee, to abuse Thy grace, and to make Thy mercy an occasion of my security: but let this unspeakable love of Thine constrain me henceforward to a sincere and universal obedience; that as my Blessed Saviour died for me, so I may no longer live unto myself, but to Him That hath so dearly bought me.

O let my Saviour's sufferings for my sins, and the vows I have now made against them, never depart out of my mind: but let the remembrance of the one excite me to perform the other; that as I have listed myself anew under Christ's banner, so I may fight manfully against those irreconcileable enemies of His, my lusts and passions, which would not that He should reign over me; and may cheerfully follow the Captain of my salvation through whatsoever trials and temptations, dangers and difficulties, Thou mayest be pleased to call me.

Lord, lift up my hands that hang down, and strengthen my feeble knees, that I faint not in this warfare. O be Thou my strength, who am not able of myself to struggle with the slightest temptation. Alas! how many of these sacramental vows have I already broken: and I have still the same inconstant deceitful heart to betray me to the breach of this: O do Thou, Who art Yea and Amen; with Whom is no variableness, neither shadow of turning, impart to me, I beseech Thee, such stability of mind, that I may no more so start aside like a broken bow; but having my heart whole with Thee, may so faithfully perform the conditions of that covenant, which Thou hast now permitted me to renew with Thee at Thy holy altar, that I may finally attain the completion of all those blessings which Thou hast been graciously pleased to promise us in the same, through the merits of Jesus Christ, Thine Only Son our Saviour. Amen.

End of the Office for the Holy Communion.

Appendix.

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From Bishop Patrick's Christian Sacrifice.
Prayer for Love *to the Holy Communion.*

O Blessed Lord, I acknowledge and adore the wisdom of Thy love, and bless Thy tender care of our salvation, in ordaining holy mysteries as pledges of that love, and for a continual remembrance of Christ's death and passion, until His coming again. And since Thou hast given us to feel the power of Thy love at the holy feast Thou hast appointed, —uniting our hearts unto Thee, exciting our obedience, and filling us with hope and heavenly joy in Thee,—O grant that I may be strongly inclined to do this for ever in honour of Thee, and of Thine exceeding great charity in laying down Thy life for us.

Dispose me, I beseech Thee, O Lord, to delight to do Thy will in all things, and especially to commemorate Thy dying love with

the cheerful devotion of a grateful heart, representing Thy loving-kindness so lively to me, that I may offer up continually my soul and body with the most ardent love to Thy service. O that it may please Thee to possess my mind with such a constant sense of our deep obligation unto Thee, that I may gladly improve all occasions to show forth Thy praise, to renew my vows, to give Thee thanks for all Thy benefits, and to glory in the assured hope of Thy grace and mercy unto eternal life.

And grant, I pray Thee, Lord, that the rest of my time in this world may pass in purity and righteousness, in charity and godliness: and that, by every new remembrance of Thee, I may continually increase in these and all other Christian graces, until I have perfected holiness in Thy fear, rejoicing more and more in an humble confidence that Thou wilt never leave me nor forsake me; but wilt in the end call me to sit down and feast in the eternal Supper of the Lamb, in the joys of Thine everlasting kingdom. Amen, Amen.

From HELE'S *third* OCCASIONAL OFFICE.—Prayer, Hymn &c. *for the use of those who* CANNOT publicly communicate: —*with an* Exhortation *from Bishop Patrick's Advice to a friend.*

IF you be cast into a place where you have not the opportunity, or be brought under any circumstances of disability, to celebrate the remembrance of Christ's death, by receiving the outward and visible signs and pledges of His divine grace; still you may communicate with Him spiritually in your heart, and may represent to yourself His dying love in your retired thoughts; beseeching Him to accept of your unfeigned desires to make Him your *public* acknowledgments, and so to join with all those pious souls which are then met together throughout the Christian world to show forth His praise, and to offer up themselves in holy love to Him and to our Blessed Redeemer Jesus Christ. And to this purpose I would advise you to make use of such meditations, prayers, and thanksgivings as are wont to precede and attend those solemnities; altering only those words which relate to your actual receiving at the table of the Lord. And doubt not, I beseech you, but your devout addresses to Him after that manner, with such pious thoughts, religious affections, and sincere resolutions to continue stedfast in His love and obedience, will be in some sort accepted by Him, as if your body were actually present there where your soul desires to be. The very disposing of yourself for this, and ordering your soul

as if you were to receive the Holy Communion in th same manner that others do, will be a grateful sight t your Saviour, Who spreads His love all the Christia world over; so grateful, you may humbly hope, as tha it will procure His favour as the doing of the thing it self would, whilst it is in no wise your fault that it is no done. You may well believe that when you have fitte yourself beforehand, and put all things in such orde as you were wont against your approaches to the tabl of the Lord, He will make account of it, as if you ha been present there, and actually joined in that sacrific which in Christian assemblies was then offered and com memorated. Especially when you do all those thing at that time which you would have done there (except ing the outward receiving of the holy bread and wine not omitting the giving something as an alms and ob lation; for we ought not now, no more than they di heretofore, to appear before the Lord empty. Obl tions were always a part of divine worship, joined wit prayer and thanksgiving to God, and were either mad or vowed to be made, at the time when people offere up their supplications and acknowledgments. Hen it may be very profitable to furnish you with a sho office* to be used in your closet at the usual time public administration, when you want opportunity i the place where you are of receiving publicly the Ho Communion; or are any way disabled from going t it when it is there administered.

* See Office following, p. 109.

¶ *In order to dispose to a more devout use of the following* prayer, *it will be proper to read over attentively some of the Scriptures of the* foregoing office—*and particularly the historical relation of the* sufferings *and* death *of our Blessed Saviour.—Section* I. p. 1, &c.

PRAYER.

ALMIGHTY GOD, and most merciful Father, Who art present in all places, and more especially nigh unto all them that call upon Thee, even to all that call upon Thee in truth; I prostrate myself before Thy Divine Majesty in the deepest humility of soul and body, to implore Thy grace and favour towards me in the pardon of all my sins, that they may not hinder the powerful presence of Thy Holy Spirit with me at this time, to enable me to perform an acceptable service unto Thee, through Christ Jesus.

O Lord, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid; Thou seest the desires that are in my soul to go with my Christian brethren to

wait upon Thee in Thine house, and at Thin altar; there to commemorate the dying lov of my blessed Saviour; to give Him thank and praise for offering up Himself a sacrific for the sins of the whole world: and to ex press my humble hope of partaking in all th benefits of His death and passion; and to gether herewith to devote myself, with un feigned love, in renewed resolutions of faith ful obedience unto Thee; to unite my hear also in brotherly affection to all the faithfu servants of the Lord Jesus; and to rejoic in the holy communion of Him, and of al His saints; that so I might receive increas of power and strength to walk worthy of thi holy fellowship, and to continue therein t my life's end.

And blessed be Thy holy Name, O Lor that I feel such desires; blessed be Th Name, that I find myself thus piously dis posed: which as it is the effect of Thy singu lar grace, I humbly hope may be an earnes that Thou wilt supply the want of outwar means by the inward operation of Thy Hol Spirit; representing to me in so lively manner the death and passion of our Lor

and Saviour Jesus Christ; and filling my heart with such faith in Him, such love of Him, and such unfeigned resolutions to be perfectly devoted to Him; that though I have not opportunity to receive Thy creatures of bread and wine according to our Saviour's holy institution; yet I may so thankfully remember His death and passion, as to be made thereby a partaker of His most blessed body and blood, Who in the same night in which He was betrayed took bread; and when He had given thanks, He brake it, and gave it to His disciples, saying, Take eat, this is My body, which was given for you; do this in remembrance of Me: likewise after supper He took the cup, and when He had given thanks, He gave it to them, saying, Drink ye all of this; for this is My blood of the new testament, which was shed for you, and for many, for the remission of sins: do this, as oft as ye shall drink it, in remembrance of Me.

Behold, O Lord my God, I now do this which Thou hast commanded, in my mind and heart in remembrance of that wonderful love of my Saviour, which made Him content

not only to die but to be broken and cruc
fied for me; and I seriously desire that
may be most thankfully and joyfully con
memorated every where till His second com
ing, to the great increase of true devotio
and sincere obedience to His holy law
Grant, I beseech Thee, that the body of ou
Lord Jesus Christ, which was given for m
may preserve my body and soul unto eve
lasting life: for He is my Lord and onl
Saviour; unto Whose will I heartily submit
unto Whose service I entirely devote myself
and upon Whose meritorious death alone
depend for remission of sins: grant there
fore, I beseech Thee, that the blood of ou
Lord Jesus Christ, which was shed for m
may preserve my body and soul unto eve
lasting life.

I am not worthy, O Lord, I confess, s
much as to gather up the crumbs unde
Thy table; not worthy so much as to b
admitted within the doors of Thy house
but since it is Thy property always to hav
mercy, and Thou not only invitest those unt
Thee who are sensible of their own unwo
thiness, and who hunger and thirst afte

righteousness; but hast promised to receive them graciously, and to satisfy their souls; I most humbly beseech Thee, gracious Lord, to fill me with such a deep sense of Thy love in Christ Jesus, and with such strong and vehement love to Thee, and to all goodness; with such fervent charity towards my brethren, and towards all men; with such joy in remembering what my blessed Saviour hath done and suffered for me; and with such delight in doing whatsoever He hath commanded me; that I may have the unspeakable satisfaction of believing, and sensibly perceiving, that I dwell in Christ, and Christ in me; and that I am one with Christ, and Christ with me.

Thou, Lord, dost assure us by Thy ministers*, that if any man, by reason of some just impediment, do not receive the Sacrament of Christ's body and blood: yet if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed His blood for his redemption, earnestly remembering the benefits

* Third rubrick after the Communion of the Sick.

he hath thereby, and giving Him hearty thanks for the same, he doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth: O most gracious God, make me now, I pray Thee, to feel the truth of this, who am deprived of the opportunity of going to Thy holy table; but do desire truly to repent me of all my sins, and stedfastly to believe in Christ crucified; and from His blood alone, which was shed for my redemption, do expect remission of sins, the gift of Thy Holy Spirit, and eternal bliss; thanking Thee also with all my soul for the promises He hath left us of these inestimable benefits, and the gracious assurances He hath vouchsafed us that He will make good His promises.

In these, O Lord, is my only trust; and by these I am encouraged to hope, that He will now communicate Himself unto me, and make me as truly and profitably to partake of His most precious body and blood, as if I had actually presented myself at Thine altar to receive the holy mysteries from the hands of Thy minister, as pledges of my Saviour's

love. And now, O Lord, I sum up all my desires in that most perfect form of prayer which our Lord Himself hath taught us in His holy gospel; saying

Our Father, Which art in heaven &c.

THANKSGIVINGS.

BLESSED be God for those comfortable words our Saviour Christ hath spoken to all that truly turn to Him:

Come unto Me all ye that travail and are heavy laden, and I will refresh you. Matt. xi. 28.

So God loved the world, that He gave His Only-begotten Son: to the end that all who believe on Him should not perish, but have everlasting life. John iii. 16.

Blessed be His divine goodness for the glad tidings His apostles also have published, declaring to us,

This is a true saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners. 1 Tim. i. 15.

If any man sin, we have an Advocate with

the Father, Jesus Christ the Righteous, and He is the propitiation for our sins. 1 John ii. 1.

HYMN.

GLORY be to God on high, and in earth peace, good-will towards men. I praise Thee, I bless Thee, I worship Thee, I glorify Thee, I give thanks to Thee, (together with all Thy faithful servants, who are publicly acknowledging Thee,) for Thy great glory, O Lord God, Heavenly King, God the Father Almighty.

O Lord, the Only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, That takest away the sins of the world, have mercy upon me.

Thou That takest away the sins of the world, have mercy upon me.

Thou That takest away the sins of the world, receive my prayer.

Thou That sittest at the right hand of God the Father, have mercy upon me.

For Thou art holy; Thou only art the *Lord;* Thou only, O Christ, with the Holy

Ghost, art most high in the glory of God the Father. Amen.

The peace of God, which passeth all understanding, keep my heart and mind in the knowledge and love of God, and of His Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with me, and remain with me always. Amen.

End of Private Office.

SELF-EXAMINATION.

From HELE'S *Second* OCCASIONAL OFFICE, EDIT. 1831.—EXAMINATION as to our DISCHARGE of our DUTY TOWARDS GOD, and our DUTY TOWARDS OUR NEIGHBOUR,—BASED by the CHURCH in HER CATECHISM upon the COMMANDMENTS of the DECALOGUE *.

Preparatory *sentences of Scripture.*

THUS saith the LORD of Hosts; Consider your ways. Hag. i. 7.

Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another: for every man shall bear his own burden. Gal. vi. 4, 5.

Let us search and try our ways, and turn again to the LORD. Lam. iii. 40.

* The several Heads of Examination are here drawn out from the Two Tables delivered to Moses in the *Old Testament*, and from the opening and extension of the same by our Blessed Lord and His Apostles in the *New Testament*.

Commune with your own heart upon your bed, and be still. Psalm iv. 4.

I thought on my ways, and turned my feet unto Thy testimonies. Psalm cxix. 59.

I have considered the days of old, and the years that are past. Psalm lxxvii. 5.

I commune with mine own heart, and search out my spirits. Psalm lxxvii. 6.

If our heart condemn us, God is greater than our heart, and knoweth all things. 1 John iii. 20.

Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts. Psalm cxxxix. 23.

Who can understand his errors? cleanse Thou me from secret faults. Psalm xix. 12.

Look well if there be any way of wickedness in me; and lead me in the way everlasting. Psalm cxxxix. 24.

Prayer before *Examination.*

Most great and holy Lord God, Who searchest the heart and triest the reins, and requirest truth in the inward parts; help me now, I beseech Thee, so diligently and im-

partially to examine my life, and to seek the ground of my heart, that I may discover all my most hidden corruptions, and not suffer any accursed thing to lurk within me. I have sinned, O Lord, and have done perversely: I have committed wickedness: I have sinned against Thee from my youth even unto this day, and have not obeyed the voice of the Lord my God. Lord, make me to know my transgression and my sin, and to loathe myself in mine own sight for all the evils that I have committed. Open mine eyes, O Lord, that I may see the excellency of Thy law; and assuredly knowing that all Thy commandments are holy, and just, and good, I may be ashamed, and confounded at my own perverseness and ingratitude, in having so often and so grievously offended against them; and may so bethink myself, and repent, and mourn, and cry mightily unto Thee for pardon and grace, that Thou mayest hear my prayer and my supplication from heaven Thy dwelling-place, and forgive me all my transgressions, wherein I have transgressed against Thee, and hearken unto me in all that I shall call upon Thee for;

through the mediation of Jesus Christ Thine only Son our Saviour. Amen.

HEADS of SELF-EXAMINATION—*as to the discharge of our* Duty towards God *and* towards our Neighbour;—*in the order of the Decalogue.*

FIRST COMMANDMENT.

I am the LORD thy God, thou shalt have none other gods but Me.

Our LORD and His APOSTLES teach us ALSO

1. That the Lord our God is ONE Lord. Mark xii. 29.
.. That we are to be baptized in the Name of the *Father*, and of the *Son*, and of the *Holy Ghost.* Matt. xxviii. 19.
.. That in Christ dwelleth all the fulness of the Godhead bodily. Col. ii. 9.
.. That the *Father* loveth the *Son*, and hath given all things into His hand. John iii. 35.
.. That he that believeth on the *Son* hath everlasting life. John iii. 36.
.. That he that believeth not the *Son* shall not see life. John iii. 36.

.. That he that denieth the *Son*, hath not the *Father*. 1 John ii. 23.

.. That we should observe all things whatsoever Christ hath commanded. Matt. xxviii. 20.

.. That unto him that blasphemeth against the Holy Ghost it shall not be forgiven. Luke xii. 10.

.. That through *Jesus Christ* we have access by *One Spirit* to the *Father*. Eph. ii. 18.

.. That we are not to grieve the *Holy Spirit*, Whereby we are sealed to the day of redemption. Eph. iv. 30.

2. That we are to worship the Lord our God, and Him only are we to serve. Matt. iv. 10.

3. That we must love God with all our heart and soul and mind. Matt. xxii. 37.

4. That we must fear Him, Which after He hath killed hath power to cast into hell. Luke xii. 5.

5. That whatsoever we do, we are to do all to the glory of God. 1 Cor. x. 31.

6. That we must offer the sacrifice of praise to God continually. Heb. xiii. 15.

7. That God is the rewarder of them that diligently seek Him. Heb. xi. 6.

8. That we must hold fast the profession of

our faith, for He is faithful That promised. Heb. x. 23.

9. That we must cast all our care upon Him, for He careth for us. 1 Pet. v. 7.

10. That we must be in subjection to the Father of spirits. Heb. xii. 9.

.. That we must not despise His chastening. Heb. xii. 5.

.. That we must commit the keeping of our souls to Him. 1 Pet. iv. 19.

11. That we must believe that if we ask any thing according to His will, He heareth us. 1 John v. 14.

12. That we must ask in His Son's Name. John xvi. 23.

From *this Commandment* then, *thus opened* and *enlarged* by the precepts of our *Lord* and His apostles,—we learn that it is our *duty*—

1. To believe in One Only God in Three Persons, *Father*, *Son* and *Holy Ghost*—2. to worship and serve Him, and Him only—3. to love Him above all things—4. to fear Him before all—5. to glorify Him, and aim at His glory in all our actions—6. to tell forth His

praises—7. to seek to know His perfections and His will, to meditate on them—8. to look for His promises through Christ, and have faith in Him—9. to cast all our care on Him—10. to submit to His providence—11. entirely to believe that He will hear our humble and pious prayer, if offered up according to His will—12. and in the Name of His Son Jesus Christ.

They *sin* against *these* precepts

who deny or doubt that there is a God—who worship false gods or any creature—who do not worship God, as He has revealed *Himself*; One only God in three persons—who do not pray to Him—who do not seek His glory—who do not study to know Him—who doubt of His promises, and do not trust in His help—who do not believe in and reverence His Holy Word—who love any thing more than Him.

O Lord, I confess myself guilty of innumerable transgressions of this holy commandment—*pardon me, I beseech Thee, for* Jesus Christ's *sake: and let the grace of the* Holy Spirit *so prevent and follow me for the time*

to come, that I may never more be guilty of the like offences; but may henceforth strive to avoid every sin *forbidden, and to practise every* duty *enjoined by* this *Thy most righteous law.*

SECOND COMMANDMENT.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the LORD thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and show mercy unto thousands in them that love Me, and keep My commandments.

Our Lord and His Apostles further teach us also by their precepts

1. That God is a Spirit. John iv. 24.
.. That we must worship God in spirit and in truth. John iv. 24.
2. That we must not seek to be seen of men when we pray. Matt. vi. 5, 6.

.. That we must not think that we honou
God with our lips while our hearts ar
far from Him. Matt. xv.

3. That we are to serve God with reverenc
and godly fear. Heb. xii. 2

.. That at the Name of Jesus every kne
should bow. Phil. ii. 1

.. That we should kneel in our prayers.
Luke xxii. 41; Acts vii. 60; Eph. iii. 1

The *duties* enjoined by *this* Commandmen
thus opened are

1. To believe that God is a Spiritual Bein
without bodily form or shape,—and to b
worshipped therefore in spirit and in trut
—2, 3. to worship Him not only with ou
ward and visible service, but with the *inwar*
service of the heart and affections, as we
as with all reverence and humility in our *e*
ternal forms of devotion.

They *sin* against *these* precepts

who make any image or picture of the Goc
head—who make or use images or picture
of any beings, designing or addressing r

ligious worship to them,—who are more careful of the outward and ceremonial forms of worship, than of the inward and spiritual part—who pray without thought, seriousness, and attention—who are irreverent in their devotions, and careless about their demeanour.

O Lord, I confess myself guilty of innumerable transgressions of this holy commandment—*pardon me, I beseech Thee, for* Jesus Christ's *sake: and let the grace of the* Holy Spirit *so prevent and follow me for the time to come, that I may never more be guilty of the like offences; but may henceforth strive to avoid every* sin *forbidden, and to practise every* duty *enjoined by this Thy most righteous law.*

THIRD COMMANDMENT.

Thou shalt not take the Name* of the LORD thy God in vain: for the LORD

[1] The *Name* of God standing in Scripture for God Himself, His Person and Attributes—the not taking His Name in vain, and the hallowing His Name, consequently mean,

will not hold him guiltless that taketh His Name in vain.

We are taught *also* in the New Testament

1. That the Name of God is to be hallowed. Matt. vi. 9.
.. That we should glorify His Name, for that He only is holy. Rev. xv. 4.
2. That holy is His Name. Luke i. 49.
3. That we must not grieve the Holy Spirit of God. Eph. iv. 30.
.. That we must not do despite unto the Spirit of Grace. Heb. x. 29.
.. That the house of God is the house of prayer. Matt. xxi. 12.
4. That our Lord, in zeal for His Father's house, drave from it every thing that profaned it. John ii. 16, 17.
5. That blessed are they who hear the word of God, and keep it. Luke xi. 28.
.. That we are to receive with meekness the

behaving to Him in *all respects* as unto a Holy and Almighty Being, Who hears all that we say, knows all that *we think,* and sees all that we do.

engrafted word, which is able to save our souls. James i. 21.

6. That God's ministers are to be esteemed very highly in love for their work's sake. 1 Thess. v. 13.

.. That those who despise them, despise Him That sent them. Luke x. 16.

The *duties* enjoined us by *this* Commandment thus opened are

1, 2. To honour and reverence God, His holy Name, and His attributes—not to despise or neglect the warnings and aids of His Holy Spirit—and to treat all that belongs to Him with great reverence and regard—3. especially His House—4. His Word—5. His Ministers.

They *sin* against *these* precepts

who speak of God without due reverence, or on light occasions—who, knowing that He is called on as witness of all oaths and vows, swear *falsely*, in asserting what is false in itself, or false in the sense in which they wish to be understood—who swear *needlessly*, as in all voluntary oaths, especially those so

frequently used in common discourse; *rashly*, especially in matters of promise; *irreverently*, by taking an oath carelessly and lightly, or so administering it to others—who *vow* what is unlawful, or indiscreet, or of distant accomplishment—who neglect the warnings and assistances given them by God's Holy Spirit through His solemn assemblies, His Word, His Ministers, or any other way by which He speaks to our conscience—who treat with irreverence or contempt *any thing* in which His Name and honour are concerned.

O Lord, I confess myself guilty of innumerable transgressions of this holy commandment—*pardon me, I beseech Thee, for* Jesus Christ's *sake: and let the grace of the* Holy Spirit *so prevent and follow me for the time to come, that I may never more be guilty of the like offences; but may henceforth strive to avoid every* sin *forbidden, and to practise every* duty *enjoined by* this *Thy most righteous law.*

FOURTH COMMANDMENT.

Remember that thou keep holy the Sabbath day. Six days shalt thou labour and do all

that thou hast to do; but the seventh day is the Sabbath of the LORD thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man servant, and thy maid servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the seventh day, and hallowed it.

We are taught *also* in the New Testament

1. That the Son of Man is Lord also of the sabbath. Matt. xii. 8.
.. That the sabbath was made for man. Mark ii. 27.
2. That where two or three are gathered together in Christ's Name, there is He in the midst of them. Matt. xviii. 20.
.. That we are not to forsake the assembling of ourselves together. Heb. x. 25.
3. That the Lord's day, or first day of the week, was especially sanctified and blessed to *Christians*

as *their* day of *rest and* public *worship*,

.. .. by Our Lord's rising from the dead on that day— Mark xvi. 9.

.. .. by the descent of the Holy Ghost on that day. Acts ii. 1—4.

.. .. by the frequent appearances of our Lord after His resurrection on that day. John xx. 19. 26.

.. .. by the frequent assemblies of the holy Apostles and first Christians on the same day. John xx. 19; Acts xx. 7; 1 Cor. xxi. 2.

4. That it is lawful to do well on the sabbath, that is— Matt. xii. 12.

to do works of piety. Matt. xii. 5.
works of necessity. Matt. xi. 3, 4.
works of charity. Matt. xii. 13.

The *duties* required under *this* Commandment *thus opened* are

1, 2. To set apart and keep holy one day in seven for the honour and worship of God in remembrance of our creation and redemption—and to this end to hallow the day on which our Saviour rose from the dead, as the Lord's day and Christian's sabbath of rest and public worship—3. to attend espe-

cially on the service and ordinances of the Church—4. to perform works of mercy and charity, as opportunity may be offered.

They *sin* therefore against *these* precepts

who employ themselves in any *unnecessary* worldly business on the Lord's day—who omit or refuse to attend public worship—who wilfully neglect private employment of a devotional nature—who mis-spend the Lord's day in idleness, vain recreations, or unnecessary journeyings—who prevent others from observing the sabbath—who are not careful that those under their charge should duly observe it.

O Lord, I confess myself guilty of innumerable transgressions of this holy commandment—*pardon me, I beseech Thee, for* Jesus Christ's *sake: and let the grace of the* Holy Spirit *so prevent and follow me for the time to come, that I may never more be guilty of the like offences; but may henceforth strive to avoid every* sin *forbidden, and to practise every* duty *enjoined by* this *Thy most righteous law*

FIFTH COMMANDMENT.

Honour thy father and thy mother; that thy days may be long in the land, which the LORD thy God giveth thee*.

The New Testament *also* teaches us

1. That this is the first commandment with promise. Eph. vi. 2.
. That we honour our father and our mother, that it may be well with us. Eph. vi. 2, 3.
2. That our Blessed Ensample in all things, in the days of His flesh, was subject to His earthly parents. Luke ii. 51.
3. That children should learn first to show piety at home, and to requite their parents. 1 Tim. v. 4.
4. That to withhold from our parents, even for the service of God, that by which they might be profited, is a transgression of the commandment. Matt. xv. 3—6.

The *duties* enjoined are

1. To show honour, love, and reverence to our parents—2. to obey all their lawful com-

* Matt. xv. 4; xix. 19; Mark vii. 12; Eph. vi. 1—3.

mands—3. to give them succour and support in their necessity—4. to respect their infirmities, and to bear patiently with their failings.

They *sin* against *these* precepts

who despise their parents' age or infirmities —who pry into and discover a parent's nakedness—who are ashamed of them, their poverty, or station—who publish their faults, errors, or vices—who refuse or neglect their lawful commands—who obey them grudgingly and with ill-will—who do not consult their wishes and their comforts to the full extent of their power.

O Lord, I confess myself guilty of innumerable transgressions of this holy commandment—*pardon me, I beseech Thee, for* Jesus Christ's *sake: and let the grace of the* Holy Spirit *so prevent and follow me for the time to come, that I may never more be guilty of the like offences; but may henceforth strive to*

Note. **For Examination as to other *relative* duties, sometimes considered in particular connexion with this Commandment, as it enjoins our duty under the *first relation of human life*, see p. 148 *et seq.***

avoid every sin *forbidden, and to practise every* duty *enjoined by* this *Thy most righteous law.*

SIXTH COMMANDMENT.

Thou shalt do no murder*.

Our Lord and His Apostles teach us *also*

1. That he that hateth his brother is a murderer. John iii. 15.
.. Not to be angry without a cause. Matt. v. 22.
.. Not to render evil for evil; but, contrariwise, blessing. 1 Thess. v. 15.
2. To put away all bitterness, wrath, clamour, anger, and evil-speaking, with all malice. Eph. iv. 31.
.. To be gentle, and easy to be entreated. 2 Tim. ii. 24.
3. To forgive, as we hope, for Christ's sake, to be forgiven. Matt. v. 14; Eph. iv. 32.
4. To pray for and do good to them which persecute us, and despitefully use us. Matt. v. 44; Rom. xii. 14.
.. That if our enemy hunger, we are to feed

* Matt. v. 21; xix. 18; James ii. 11; 1 Tim. i. 9.

him; if he thirst, we are to give him drink. Rom. xii. 20.

5. That blessed are the peace-makers. Matt. v. 9.
6. To do good unto all men, and to communicate, especially to them that are of the household of faith. Gal. vi. 10; 1 Tim. vi. 18; Heb. xiii. 16.
7. To comfort the feeble-minded and support the weak. 1 Thess. v. 14.

The *duties* enjoined by *this* Commandment thus opened and enlarged are

1. Not to take away life—to subdue all angry passions—2. and labour to become meek and gentle—3. to forgive—4. and pray for and help those who have injured us—5. to prevent and make up quarrels, and to promote peace and good-will—6. to labour to do good to all, especially relieving the distresses of our brethren to the best of our ability—7. to give them comfort as well as aid, bearing one another's burthens.

They *sin* against *these* precepts

who wilfully take away life, either others' or their own—who in their heart secretly desire

and wish for the death they are afraid to compass—who are accessory to murder—who fight duels or encourage them—who do hurt or violence to any one —who sow strife and contention—who give way to passion—who indulge revenge in their heart, or wish or speak evil of their brethren—who do not assist, comfort, and advise them.

O Lord, I confess myself guilty of innumerable transgressions of this holy commandment—*pardon me, I beseech Thee, for* Jesus Christ's *sake: and let the grace of the* Holy Spirit *so prevent and follow me for the time to come, that I may never more be guilty of the like offences: but may henceforth strive to avoid every* sin *forbidden, and to practise every* duty *enjoined by* this *Thy most righteous law.*

SEVENTH COMMANDMENT.

Thou shalt not commit adultery.

Our Lord and His Apostles teach us *also*

1. That our bodies are the temples of the Living God. 2 Cor. vi. 16.

2. That we are to purify ourselves even as He is pure. 1 John iii. 3.
.. That blessed are the pure in heart, for they shall see God. Matt. v. 8.
3. That we are to be holy in all manner of conversation. 1 Pet. i. 15.
4. That we are to mortify the deeds of the body that we may live. Rom. viii. 13.
.. That we are to crucify the flesh with its affections and lusts. Gal. v. 24.
.. That whoso looketh on a woman to lust after her hath committed adultery already in his heart. Matt. v. 28.
5. That we are not even to speak of uncleanness. Eph. v. 3.

The *duties* enjoined are

1. To respect the marriage vow of fidelity to husband or wife—to abstain from all pollutions of the flesh and spirit—2. to check all unclean thoughts—3. to avoid all wantonness of behaviour—4. to reject every thing that excites or inflames our passions—5. to avoid all unclean conversation.

They *sin* against *these* precepts

who indulge their lusts, whether as married

or single persons—who allow their thoughts to dwell on past or future acts of indulgence, or on unclean subjects—who tempt themselves or others by allowing themselves in a way of life, or in conversation or amusements which inflame their passions.

O Lord, I confess myself guilty of innumerable transgressions of this holy commandment—*pardon me, I beseech Thee, for* Jesus Christ's *sake: and let the grace of the* Holy Spirit *so prevent and follow me for the time to come, that I may never more be guilty of the like offences; but may henceforth strive to avoid every* sin *forbidden, and to practise every* duty *enjoined by* this *Thy most righteous law.*

EIGHTH COMMANDMENT.

Thou shalt not steal*.

The New Testament teaches us *also*

1. That restitution should be made where any wrong has been done. Luke xix. 8; Philem. 18, 19.

* Matt. xix. 18.

.. That he who stole should steal no more. Eph. iv. 28.

2. To work, and eat *our own* bread. 2 Thess. iii. 12.

.. To provide for our own families. 1 Tim. v. 8.

.. To labour, working with our hands the thing which is good, that we may have to give to him that needeth. Eph. iv. 28.

The *duties* enjoined are

1. To keep our hands from picking and stealing, and in any way taking to ourselves what belongs to another—to make restitution for any wrong done by us to any man's property—to leave to every man the undisturbed use of what belongs to him—to be true and just, fair and honest, in all our dealings—2. to labour to provide a competent subsistence for ourselves and families by honest means, and so to enable ourselves to help others.

They *sin* against *these* precepts

who steal either by force, or secretly—who assist others in stealing, by receiving, buying, or concealing stolen goods—who cheat in buying or selling, as by concealing the

faults of what they sell, or undervaluing what they buy—who cheat or over-reach in any way, or assist others in so doing—who contract debts knowingly beyond their means—who injure their families by vice and extravagance—who take no pains to provide for their families—who take advantage of other men's necessities for their own gain—who seek for gain in any unlawful or injurious way.

O Lord, I confess myself guilty of innumerable transgressions of this holy commandment—*pardon me, I beseech Thee, for* Jesus Christ's *sake: and let the grace of the* Holy Spirit *so prevent and follow me for the time to come, that I may never more be guilty of the like offences; but may henceforth strive to avoid every* sin *forbidden, and to practise every* duty *enjoined by* this *Thy most righteous law.*

NINTH COMMANDMENT.

Thou shalt not bear false witness against thy neighbour*.

* Matt. xix. 18; 1 Tim. i. 10.

Our Lord and His apostles teach us *also*

1. That we are to put away all lying, and to speak the truth. Ephes. iv. 25.
.. That all liars shall have their part in the lake that burneth with fire and brimstone. Rev. xxi. 8.
2. That we are not to judge our brother. Rom. xiv. 10.
3. That we are not to seek for the mote in our brother's eye. Matt. vii. 3.
4. That we are to put away all bitterness and evil-speaking, with all malice. Eph. iv. 31.
.. That we are not to bring railing accusations. 2 Pet. ii. 11.
.. That we are to refrain our tongues from evil, and our lips from guile; to seek peace, and ensue it. 1 Pet. iii. 10, 11.

The *duties* enjoined are

1. Religiously to speak the truth in private; and, as witnesses, in public courts of justice—2. to abstain from harsh judgments of our neighbour—3. to put the best construction on his actions—4. to be charitable in what we say and think and listen to con-

cerning him, and to abstain from aggravating his faults, when we cannot defend him.

They *sin* against *these* precepts

who falsely accuse any one—who give or suborn false testimony—who are guilty of calumny* or of evil-speaking†—who are guilty of tale-bearing, rash speaking, and censuring—who are ready to believe evil of others—who encourage evil-speaking.

O Lord, I confess myself guilty of innumerable transgressions of this holy commandment—*pardon me, I beseech Thee, for* Jesus Christ's *sake: and let the grace of the* Holy Spirit *so prevent and follow me for the time*

* By *calumny* is meant the spreading of a report to the prejudice of our neighbour which we have reason to believe to be untrue.

† By *evil-speaking* we are to understand the relating of what is known or believed by us to be true, when we tell it *not* to the person concerned, or to his friend in order to his being admonished of it, but to indifferent acquaintance; and that, even if it be done without *a design* to defame him, only for want of better matter to entertain our company withal.

to come, that I may never more be guilty of the like offences; but may henceforth strive to avoid every sin *forbidden, and to practise every* duty *enjoined by* this *Thy most righteous law.*

TENTH COMMANDMENT.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Our Lord and His apostles *also* teach us

1. That we are to beware of covetousness. Luke xii. 15.
.. That the lust of the flesh, and the lust of the eyes, and the pride of life, are not of God. 1 John ii. 16.
.. That the cares of this world, the deceitfulness of riches, and the lusts of other things, make the word of God unfruitful. Mark iv. 19.
.. That whoso looketh on a woman to lust after her hath committed adultery with her already in his heart. Matt. v. 28

2. That we are to be content with such things as we have. Heb. xiii. 5.
.. That we are to learn how to suffer need as well as to abound. Phil. iv. 12.
3. That we are not to be careful and anxious about the future. Matt. vi. 25.
.. That we are not to love the things of this world. 1 John ii. 15.
4. That we cannot serve God and mammon. Luke xvi. 13.
.. That covetous persons are idolaters, and have no inheritance in the kingdom of Christ. Ephes. v. 5.
.. That we are not to lay up for ourselves treasures upon earth. Matt. vi. 19.
.. That we are to lay up our treasure in heaven. Matt. vi. 20.
.. That we are to seek first the kingdom of God, and His righteousness. Matt. vi. 33.

The *duties* enjoined are

1. To regulate our will and affections and desires, so as not even to wish for any thing that is another's—that our conversation is to be without covetousness—2. to be content with the condition and goods which God has

given us—3. to avoid all anxiety and over-carefulness about the things of this world—4. not to give our hearts to any creature, but to set our affections on heaven and heavenly things.

They *sin* against *these* precepts

who allow their thoughts, wishes, and desires full gratification—who are covetous of other men's goods—who repine at their own condition—who are uneasy at the prosperity or possessions of others—who are greedy for riches, honours, and pleasures—who are over-thoughtful, or anxious, about any worldly enjoyments.

O Lord, I confess myself guilty of innumerable transgressions of this holy commandment—*pardon me, I beseech Thee, for* Jesus Christ's *sake: and let the grace of the* Holy Spirit *so prevent and follow me for the time to come, that I may never more be guilty of the like offences; but may henceforth strive to avoid every* sin *forbidden, and to practise every* duty *enjoined by* this *Thy most righteous law.*

RELATIVE DUTIES deduced *from a full consideration of the* Fifth Commandment, *see* p. 135.

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1. Duties of Subjects to Rulers.

The New Testament teaches us

1. To submit ourselves to every ordinance of man, for the Lord's sake, whether to the king, as supreme, or unto governors. 1 Pet. ii. 13.
.. To be subject to the higher powers—not only for wrath, but for conscience sake. Rom. xiii. 1—5.
2. To honour the king. 1 Pet. ii. 17.
3. To render to Cæsar the things that are Cæsar's. Luke xx. 25.
.. To pay tribute and honour where due. Rom. xiii. 6, 7.
4. To make supplications, prayers, and intercessions for the king, and all that are in authority. 1 Tim. ii. 1, 2.

The duties enjoined are

1. To submit to the laws, to be obedient to the just commands of our rulers, and to live peaceably and quietly under their govern-

ment—2. to honour their persons—3. to contribute, without fraud or evasion, to all demands for the maintenance of the established government—4. to pray for our rulers.

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2. Duties of the People towards their Pastors.

The New Testament teaches us

1. To consider our pastors as ministers of Christ, and stewards of the mysteries of God. 1 Cor. iv. 1.
2. To esteem them highly in love for their work's sake. 1 Thess. v. 13.
3. To obey them, and submit ourselves because they watch for our souls. Heb. xiii. 17.
.. To know them which are over us in the Lord, and admonish us. 1 Thess. v. 12.
4. To pray for them. Heb. xiii. 18; 1 Thess. v. 25.

The duties enjoined towards our pastors are

1. To respect their sacred office—2. to esteem them on account of that office—3. to submit cheerfully to their directions and godly admonitions in our spiritual affairs.—4. to pray to God for a blessing on them and their endeavours.

3. Duties of Servants to Masters.

The New Testament teaches us.

1. That servants should be obedient to their masters, not with eye-service, as men-pleasers, but as servants of Christ, doing the will of God from the heart. Eph. vi. 5—7.
2. That they should count their masters worthy of all honour. 1 Tim. vi. 1.
.. That they should please their masters well in all things, not answering again. Titus ii. 9.
3. That they should be subject not only to the gentle, but to the froward. 1 Pet. ii. 18.
4. That they should show all good fidelity, not purloining. Titus ii. 10.

The duties enjoined are

1. To be diligent and exact in their master's business, in his absence as well as when he is present, out of a conscientious desire to please God by a faithful performance of their engagement—2. to be respectful in their manners—3. even when they are not as kindly and civilly treated as they ought to be—4. to show honesty and fidelity in their care of their master's property, taking care of it as

of their own, and not thinking that they have any right to take any thing which is not given to them.

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4. Duties of Wives to Husbands.

The New Testament, besides the injunctions p. 139, teaches also

1. That the wife should not depart from her husband. 1 Cor. vii. 10.
2. That wives should reverence, submit, and be obedient to their husbands. Eph. v. 22—24. 33; Col. iii. 18.
.. That they should love their husbands. Titus ii. 4.
3. That they should be discreet, and keepers at home. Titus ii. 5.
4. That they should seek for the ornament of a meek and quiet spirit rather than outward ornaments. 1 Pet. iii. 4.

The duties enjoined are

1. To be faithful to the husband—2. to love, honour, and obey him—3. to order his household with care and discretion—4. to seek to maintain his affection by gentleness and kindness.

5. Duties of Children to Parents.

The duty of children has been already treated of in p. 134, under the head of the fifth Commandment, and needs no enlargement here.

6. Duties of Scholars to Teachers.

These duties follow directly from the preceding, for when parents entrust their children to a teacher, they commit their authority to him, and thence results the obligation

To reverence their teacher's authority—to respect his person—to attend to his instructions—to obey him in those things in which he is set over them.

7. Duties of Inferiors to Superiors.

The New Testament commands us

1. To give to all their due, fear to whom fear, and honour to whom honour. Rom. xiii. 7.
2. To be patient, and grudge not one against another. James v. 8, 9.

3. To look to holy men of old for examples of suffering affliction and of patience. James v. 10.

The duties enjoined are

1. To give the rich the honour due to their station and rank—2. not to envy them their riches—3. to be contented with God's appointment, and patient under the trials which He may ordain.

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8. Duties of Parents to Children.

The New Testament teaches us

1. That parents are to bring their children up in the nurture and admonition of the Lord. Eph. vi. 4.
2. That they are not to provoke their children to anger, lest they be discouraged. Col. iii. 21.
3. That if any provide not for his own, and specially for his own house, he is worse than an infidel. 1 Tim. v. 8.

The duties enjoined are

1. To endeavour by all means to give children a true spirit of piety, and to correct all

their faults—2. to treat them with kindness, and not by undue severity to alienate them from their natural advisers and protectors—3. to provide for their comfortable subsistence, or to enable them, by a proper education, to gain subsistence for themselves.

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9. Duties of the Civil Magistrate to the People.

The New Testament commands us

1. That whatsoever we do, we do all to the glory of God. 1 Cor. x. 31.
2. That rulers are the ministers of God for good to men. Rom. xiii. 3.
3. That they are to praise those who do well. Rom. xiii. 3.
4. That they are not to be a terror to good works, but to the evil—and not to bear the sword in vain against the evil-doers. Rom. xiii. 3, 4.

The duties enjoined are

1. To observe God's commandments by abstaining from all violence, oppression, exaction, and injustice—2. to promote God's

cause in the world—by their good example—by earnest endeavours to maintain and promote the cause of religion—3. to encourage and reward well-doers—4. to check and suppress vice and immorality by every means in their power, and, if need be, even by just punishment of the offenders.

10. Duties of Spiritual Pastors to their People*.

These duties are

To have the heart affected with an ardent love of Christ, and a zealous concern for the salvation of souls—to apply seriously and constantly to the study of the Holy Scriptures; and to teach nothing as required of necessity to eternal salvation, but what may be concluded and proved by them—to give diligent heed to instruct the people committed to their charge in the principles and duties of Christ's holy religion—to live suit-

* These duties are set forth fully in *Hele's Office of Private Devotion for the Clergy*, No. 419, on the list of the Society for Promoting Christian Knowledge.

ably to the sacredness of their character, that they may be wholesome patterns to the flock of Christ.

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11. Duties of Masters to Servants.

The New Testament teaches us

1. That masters are to do what is just and equal to their servants, knowing that they have a Master in heaven.

Col. iv. 1; James v. 4.

2. That masters are to forbear threatenings.

Eph. vi. 9.

The duties enjoined are

1. Not to lay too much work on servants, nor to expect too much from them—to be just to them both in temporals and spirituals; i. e. not to defraud or abridge them of what is due to them, as wages or recompence for their services—not to defraud them of the time which is necessary for them to do their duty to God, but to remind them of that duty—not to expose them to temptation, nor to encourage them to sin by a bad example, but to remember that masters are responsible *to God*, their Master, for their conduct to

those under their authority, and to endeavour to lead them, both by example and good advice, to the ways of holiness—2. to be kind and gentle to servants, both in speech and manner.

12. Duties of Husbands to Wives.

The New Testament, besides the injunctions p. 138, teaches us

1. That husbands are to love and cherish their wives. Eph. v. 28, 29.
2. That they are not to be bitter against them. Col. iii. 19.
3. That they are to dwell with their wives according to knowledge, giving honour to the wife as unto the weaker vessel, as being heirs together of the grace of life. 1 Pet. iii. 7.

The duties enjoined are

1. To be faithful to the wife—to love and protect her—2. to be kind to her in manner and speech, to bear patiently with her faults, and carefully restrain all tendency to anger

or bitterness against her—3. to endeavour by instruction, advice, and exhortation, to give her right views of religion; that so, under God's blessing, their union may be a means of fixing the thoughts of both on the life to come, and of leading them to prepare for it.

13. Duties of Superiors to Inferiors.

The New Testament teaches

1. That the rich should not be high-minded. 1 Tim. vi. 17.
.. That they should condescend to men of low estate. Rom. xii. 16.
2. That God is no respecter of persons. Acts x. 34.
.. That if we have respect to persons we commit sin. James ii. 9.
3. That they should not shut up their compassion from their brethren who have need. 1 John iii. 17.

The duties enjoined are

1. Not to behave arrogantly to the poor, or despise them for their poverty and meanness, *but to* treat them as brethren—2. to remem-

ber that the rich and poor are of the same esteem in God's eyes—3. to assist their poorer brethren, and freely to impart to them the good things of the world, which it has pleased God to give to themselves.

Questions *after Examination concerning our obedience to all the* Commandments of God.

Am I persuaded that all these commandments of God are holy, just, and good; and that I am indispensably obliged to walk in the same all the days of my life?

Do I believe that God hath appointed a day, in which He will judge the world in righteousness by Jesus Christ, Whom He hath ordained to be the Judge of the quick and the dead?

And that I shall then appear before the awful tribunal of Christ, to give a strict account of all my thoughts, and words, and actions?

And that I shall be adjudged to everlasting happiness, or to everlasting misery, ac-

cording to my good or ill behaviour in this life?

Has it been, in consequence, my sincere desire and endeavour always to keep a conscience void of offence both towards God and towards men?

Where I have been conscious that I have acted contrary to my duty, have I humbled myself before God for such my misdoings, and repented of them unfeignedly, and from the bottom of my heart?

Have I used my utmost endeavour to call all my sins to remembrance, and to affect my heart with a godly sorrow and contrition for them?

Have I seriously considered what an evil and bitter thing it is to sin against God?

What extreme folly I have been guilty of—in departing from the rule of God's commandments, to follow the leadings of my own will, and the corrupt customs of a wicked world?

What wretched madness—in rendering myself obnoxious to the heavy displeasure of Almighty God, and to all the miseries of eternal separation from His blissful presence?

What vile ingratitude—in sinning against

so good, so gracious a Master, and so bountiful a Benefactor?

Against the riches of the Divine goodness, and forbearance, and long-suffering, which should have led me to repentance?

Against the infinite goodness and mercy of God the Father, Who made me, and has bestowed so many blessings upon me?

Against the incomprehensible loving-kindness and condescension of God the Son, Who redeemed me from everlasting death with His own blood; and has prepared for me endless and unspeakable joys in another world?

And against the infinite love of God the Holy Ghost, Whose desire of my salvation I have so continually experienced, in His gracious supply of such spiritual assistances as are necessary to all the purposes of holiness and obedience?

Have I considered, likewise, what a dreadful aggravation it is of my guilt, that I have so often sinned against the clearest convictions of conscience, and many most solemn promises to the contrary?

Are there any particular offences that lie heavy upon my conscience?

Do I desire to be enlightened by the Holy Spirit as to my unknown and forgotten sins, that they also may be particularly repented of?

Do I stedfastly resolve to use my utmost diligence for the time to come, to serve and please God in newness of life, and to avoid all occasions of sinning; and those temptations especially that have formerly caused me to fall?

Do I firmly believe that God of His infinite mercy hath ordained forgiveness of sins and eternal life for all such as, truly repenting, turn unto Him with full purpose of heart to live according to the terms of that gracious covenant, which He hath been pleased to make with us in His Son Jesus Christ our Saviour?

Do I trust in the merits of that all-sufficient atonement which our Blessed Saviour made upon the Cross for the sins of all mankind, and in that alone, for this pardon and salvation?

Am I not apt to despair of God's mercy upon the account of the number or heinousness of my sins?—or to presume too boldly

upon it, so as to hope for salvation without fulfilling the declared conditions of it?

Am I willing to make full compensation, according to my power, to all those whom I have injured or offended?—and do I heartily forgive all such as have injured or offended me?

Am I diligent in prayer, and in the use of all those means of grace which God hath appointed for my furtherance in holiness?

If our conscience now tells us, that we do thus truly and earnestly repent us of our sins, that we are in love and charity with all our brethren, and do intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; we may draw near with faith to the throne of grace, and make our humble confession and supplication to Almighty God; not doubting but that He will be merciful unto us in the free pardon and forgiveness of all our sins, for the sake of Jesus Christ the Righteous, Who is our Advocate with the Father, and the propitiation for our sins.

Prayer after Examination.

O Lord God, I have now by Thine assistance considered my evil ways: and I call to mind all the years of my life past in the bitterness of my soul for my sin. O Thou, Who alone knowest the heart, and Who alone canst change it, create in me such a broken and contrite spirit, as Thou hast promised not to despise; and possess my soul with so deep a sense of my sin and misery, that my repentance may bear some proportion to my guilt. My misdeeds, O Lord, have prevailed against me: O be Thou merciful to my sin; O for Thy Name's sake be merciful to my sin, for it is great;—it is exceedingly, it is unspeakably great. O my God, pardon all my failings, and perfect that good work Thou hast begun in me, for the merits of Jesus Christ my Saviour. Amen.

The End.

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